The Priest

Edited By Priests For Priests

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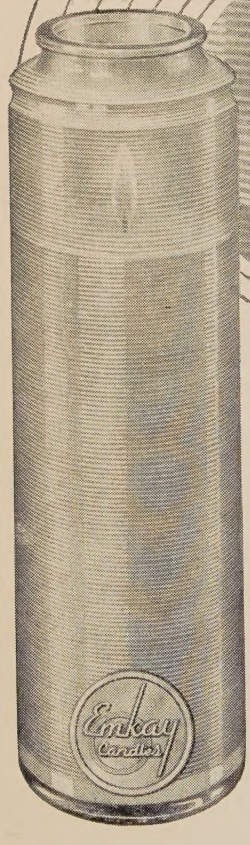
Lumen Christi

LIGHT OF CHRIST



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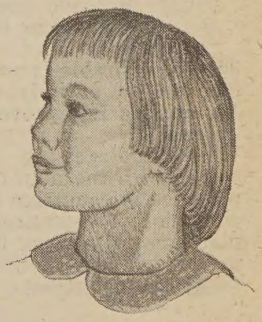

Every young mind left in the darkness of ignorance about God must be a source of satisfaction to the devil. Most gravely in danger of this darkness —unless regular religious instruction is provided for them—are the minds of Catholic boys and girls attending public schools. The responsibility of opening their eyes to the light of the faith is ours!

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Papal Honors

MSGR. JOHN E. REILLY of the Archdiocese of New York has been elevated by the Holy Father to the dignity of Prothonotary Apostolic.

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Raised to the dignity of Papal Chamberlain were:

Robert Brown
John J. Driscoll
James B. Roberts, J.C.D.

V. Rev. Msgr. Basil Marchis, pastor of St. Michael's Rumanian Church, Aurora, Ill., has been named a Domestic Prelate.

Father Thomas Owen Martin of the Catholic University has been named a Papal Chamberlain. Msgr. Martin is a priest of the Grand Rapids Diocese.

'Furtivas Ebrietates'

WE learn, from one of our Irish contemporaries, that Alcuin, Abbot of St. Martin at Tours, Latin poet, teacher and counsellor of Charlemagne, advised his brethren at Jarrow to avoid *furtivas ebrietates*. The sin lay not in the use, but in the abuse of alcoholic liquor.

Abstinence seems to have been

THE PRIEST **JANUARY, 1956** **VOL. 12, NO. 1**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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rare. The Irish monk who drank only water for thirty years was admired, but his example was not followed with enthusiasm. St. Columba supplied ale in his monasteries, adjuring any brother who spilled it to drink water until he had made good the waste.

According to our informant, the rules against excess were strictly applied. When St. Cronan worked a miracle to provide his guests with ale, the result was so successful that they all became intoxicated and had to do forty days' penance on bread and water.

Many monks preferred wine to ale when they could get it. In a letter written from England to Joseph, the Irishman at Tours, Alcuin lamented: "But woe is me. There is death in the pot, O man of God! The wine is gone from our wine-skins, and bitter beer rageth in our bellies." But, fortunately, "Uinter the physician has promised me two crates of wine, excellent and clear."

Sedulius, an Irish contemporary at Liege, was utterly disconsolate; the monastery was "dark, fitter for the habitation of moles than of philosophers . . . a b o m i n a b l e draughts . . . and, worse than all, a really horrible beer."

Dept. Of Cheats & Swindlers

A LETTER from St. Francis Hospital, Honolulu, advises us that a person using the name of Robert Unwin or Dr. L'Aina is victimizing Catholic hospitals and St. Vincent de Paul Societies as well as individual members of the

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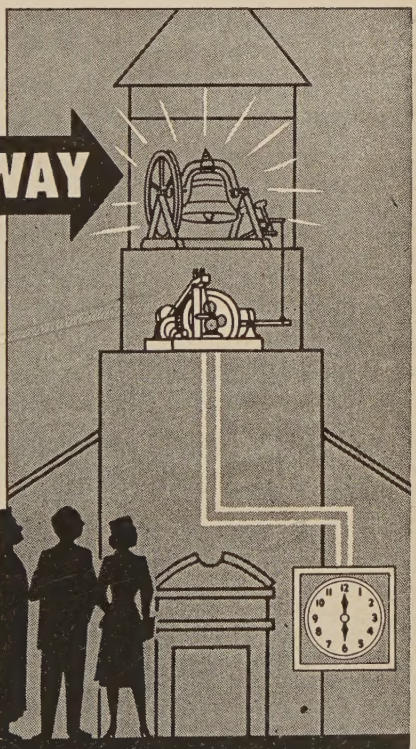

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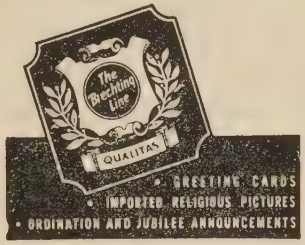

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clergy. Professing to be an employe of St. Francis Hospital, he usually gives a sad story of being short of funds because of seemingly heartrending circumstances. Many people have been most generous in lending him money—but then they never hear from him again.

The record shows that during World War II a Robert Unwin was employed at St. Francis Hospital for about two weeks as a nurse anesthetist. His discharge record reads: "Irregular worker. Bad habit of borrowing money." He claimed to have been born in Wallingford, Conn., August 19, 1912. He also claimed to have spent three years at the Bellevue School of Nursing, New York, and one year at the Long Island School of Anesthesia. He claims to be a physician anesthetist.

A Matter of Pronunciation

THE history of Latin pronunciation is treated in "Latin in Church" by Dr. F. Brittain of Cambridge. First published in 1935, it was reissued last spring.

Dr. Brittain shows that in most countries, including England, Latin was pronounced quite like the vernacular, whether in church or outside.

It was not until late in the last century that a degree of uniformity was reached—chiefly because the Fathers at the Vatican Council were embarrassed to find that, even when speaking Latin, they couldn't understand each other. The Bishop of Poitiers was interrupted once in the middle of an

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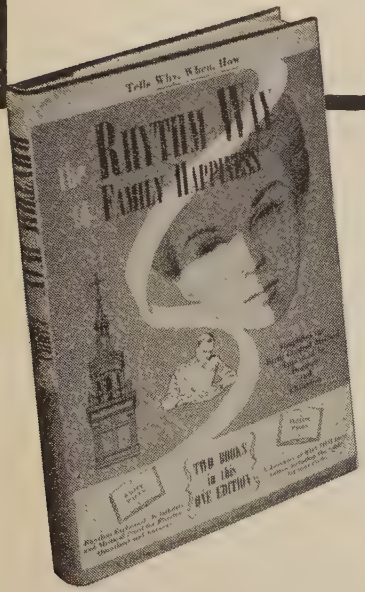

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Chapter	VI	Church Approval
Chapter	VII	How to Find Your Rhythm Cycles Cycle Length Answers Space to Record Your Rhythm Cycles
Chapter	VIII	Questions and Answers Regarding Rhythm
Chapter	IX	Voluntary Parenthood
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Chapter	XI	Acceptance of the Rhythm Method
Chapter	XII	Glossary (Explanation of Rhythm Terms)
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BIRETTAS

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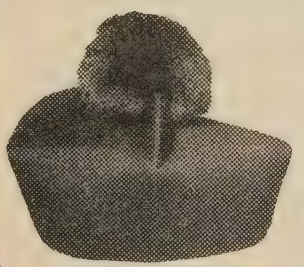

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oration by some Italian Bishops with the complaint that they could hardly make out what he was saying.

"He repeated a sentence slowly in his best Italian style, and then said: *Gallus sum, et Gallice loquor.*"

The English were especially resolute in their resistance to change. The monks at Ampleforth did not adopt the Italian pronunciation until 1940—and that was just in the choir. They still kept the classical pronunciation in their school.

It was a letter of St. Pius X to the Archbishop of Bourges in 1912 that did most to effect the universal adoption of the Italian style.

* * *

For a really interesting gambit in languages and pronunciation, though, start tutoring in Modern Greek. We began this fall just for fun—just to see what had happened to the old patois since the days of Lysias and St. Paul.

Well, they've lost the optative and the infinitive, thank goodness, but the whole thing is in a state of flux. One manual will tell you that "brother" is ἀδελφός, another has it ἀδερφός. There is also a little gimmick θά that must always be used with future forms, and νά must always go with the subjunctive.

As for the pronunciation! There are six vowels or diphthongs sounded like long E: η, ι, υ, ει, οι, υι! A rough breathing is written but never sounded. Δ is a hard "th," B is pronounced "v", ΜΠ is pronounced "b," and

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Γ sometimes comes out like our "y"

This is all due to the Byzantine influence. When Erasmus first came upon it 400 years ago, he figured something must be wrong, since orthography generally follows pronunciation; so by using induction he got back to an approximation of how the ancient Greeks must have spoken it, which is how we all learned it in college.

The accent is vital—nowadays at least. You always slam the accented syllable, and if you get it wrong, your Greek just won't understand you. You'll have to repeat several times or, maybe, write it. Then, with an air of infinite compassion, he will say it for you with the stress on the right syllable.

We had thought there could be no better way of "unwinding" at the end of a hard day than the study of a few irregular Greek verbs. How wrong we were! There's nothing more fascinating, and so now we're up sometimes half the night memorizing vocabularies and paradigms.

'Nihil Novi'

THE joke is an old one, and told with a bias: that there used to be wooden ships and iron men, etc., etc. . .

However, we were really astounded in reading Fr. Sadlowski's doctoral dissertation on sacred furnishings of churches (Catholic University, 1951) to learn how old the joke is. Said Fr. Sadlowski: "With regard to the sacred vessels, the use of wooden chalices was for-

bidden in a canon of a ninth century council. This canon, upon a brief history of the matter, referred to the famous quip of St. Boniface: 'At one time golden priests used wooden chalices, now wooden priests use gold chalices.' "

Where did Boniface get the joke? Or shall we assume, till further evidence is in, that it was original with him?

'Please Send A Dollar . . .'

URGED by the protests of a long-suffering lay person, we finally decided to check on the number of charitable appeals coming in through the mail. This person happens to be a poor conscientious widow trying to scrape by on her Social Security, but she has a sort of scruple about turning down any appeal made in the name of Christ. She tries to send everyone a little something in addition to paying her parish dues, building pledge, block collection, organization memberships, buying chances on the parish raffle, attending the weekly bingo, eating the annual sauerkraut supper, strawberry festival, etc.

Well, by our count, 84 appeals were dropped into our mailbox over a three-month period. Most of them were from organizations that seem to milk their list monthly or at least quarterly. Several of them were "one-shot" appeals from mission countries. But among the 84 we noticed a few pastors who, it

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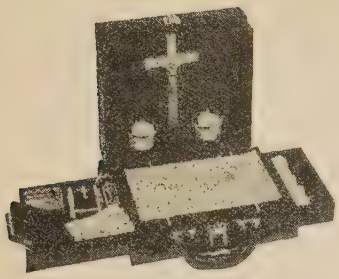

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seemed to us, had no legitimate reason to be collecting outside their own parish.

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SPEAKING at a college prizegiving recently, Cardinal Griffin of Westminster told the following story on himself:

"Some years ago I was giving prizes at a school for some smaller boys and I think it had been organized that each boy should receive at least three prizes.

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"I managed to keep up a bold front and to see the humor of the situation, but the situation was rendered rather more difficult when an old priest sitting in the

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* * *

And then there was the lady whose maid was an incurable, indeed, sometimes an irritating optimist. One day the mistress was kept inside with a cold and she complained to her maid that she had noises in her head. "They sound like a kitten mewing," she said.

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THE PRIEST, May, 1953

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Odds & Ends

A BOOKLET explaining the changes in the Missal and Breviary has been published by Joseph F. Wagner, Inc. of New York. Called "New Rubrics for Missal and Breviary," the booklet contains a complete translation of the Decretum Generale approved by Pope Pius XII. It is sized to fit neatly into the Breviary and has a heavy-paper cover.

* * *

Father T. Lincoln Bouscaren, S.J., has translated a Letter of the Sacred Congregation of Seminaries and Universities on the Proper Training of Clerics to an Appreciation of the Divine Office. Originally issued on Feb. 2, 1945, Father Bouscaren's recent transla-

Continued on page 78

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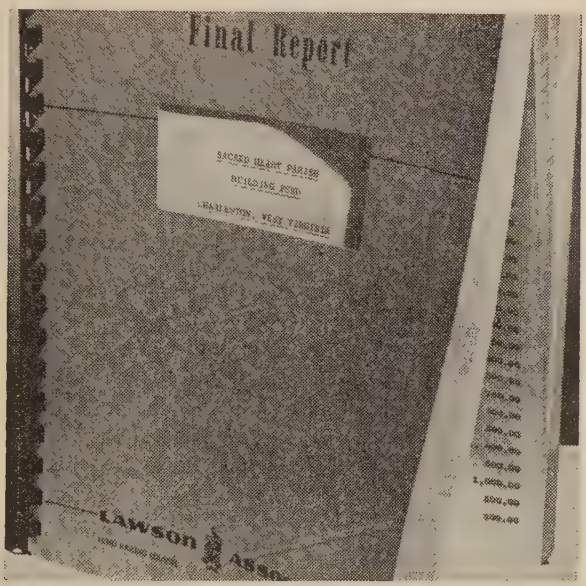

behind another Lawson Associates success

This is a copy of the Final Report of the campaign just concluded in Sacred Heart Church, Charleston, West Virginia. The Reverend Joachim Cain, O.F.M., Cap., V.F., is pastor.

This Final Report tells how Father Joachim asked one of our representatives visit him, without obligation. It tells how we met with Father and some of his lay people and told them we felt a minimum of $125,000—possibly considerably more—could be raised.

The report goes on to note the progress of the campaign, including the fact that 312 men of the parish worked on the volunteer campaign committee. (We mention this because many pastors worry about lay cooperation in a funds campaign.)

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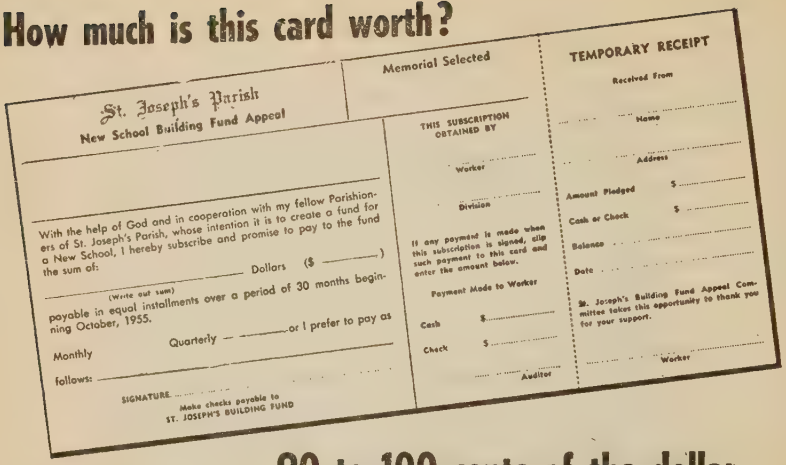
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The Priest

THE PRIEST JANUARY, 1956 VOL. 12, NO. 1

Editorial Comment

A New Experiment In Co-operation

ABOUT three years ago two prominent Protestant ministers in the nation's Capital started an ambitious project for co-operation among Catholics, Protestants, and Jews. It was called the Foundation for Religious Action. The purpose was to unite men of good will, of all religious groups, in common religiously motivated action to meet key problems of the day. Its programs would be consciously motivated by faith in God and belief in the moral law, while respecting religious differences among the members of the Foundation.

These problems, as seen by the founders, fell into two main classes. First, there was the fact of worldwide Communism, with its growing power and apparently limitless appeal in some areas. One of the founders, Dr. Charles W. Lowry, had resigned his fashionable pastorate in All Saints, Chevy Chase, in order to devote his life to the struggle against Communism. He felt that religion and the churches afforded the only decisive answer to the appeal of Red ideology.

The second problem concerned the spiritual foundations of our democracy. This was the special interest of the other founder, Dr. Edward L. R. Elson, nationally known as "the President's pastor." Dr. Elson was particularly anxious to have an annual conference on this subject, patterned on the well known White House Conferences on various important subjects.

Shortly after the Foundation was launched, Dr. Lowry read a sermon delivered by Archbishop Patrick A. O'Boyle, of Washington. The Archbishop, in his sermon, appealed to all men of good will to unite in the

struggle against godless Communism. He cited the strong words of Pope Pius XI, exhorting all who believe in God, regardless of religious faith, to join hands in this common effort.

On the basis of this plea, Dr. Lowry consulted with various Catholic clergymen and laity in the hope that the Foundation could become a vehicle for common action. After considerable discussion, fourteen Catholics joined the National Advisory Council of the Foundation. Two bishops, two priests, and ten prominent Catholic laymen, including such names as Henry Ford II and George Meany, were listed on the Council.

As a further result of these discussions, the title of the Foundation was changed so that it now reads Foundation for Religious Action in the Social and Civil Order. This was done to make its purpose crystal clear. It was not to be an interfaith or an ecumenical movement. Participants were not invited to discuss varying religious beliefs or in any way to attempt to resolve differences in belief. Nor did anyone join as a formal representative of a church. Rather, religiously motivated individuals of various faiths met for common action.

This action was to be in the civil and social order. Social and civil, not doctrinal, problems were to be discussed at committee meetings and national conferences. As a result, Catholics would have no theological scruples about participating in the work of the Foundation. The pattern of joint action in these areas with persons of other religious beliefs has already been established in this country.

The Unique Element

What was unique about the Foundation was the high level of co-operation. Previous ventures of this type have generally been on a local basis. The only comparable effort at national co-operation is the National Conference of Christians and Jews. As is well known, Catholic opinion regarding the N.C.C.J. is divided. It has not produced the enthusiastic Catholic participation such as is found in the Foundation's activities.

This enthusiasm has been evident in the two national conferences thus far sponsored by the Foundation. Several members of the hierarchy have attended one or more of the sessions. Prominent Catholic educators, staff members of the National Catholic Welfare Conference, and distinguished Catholic laymen were among the speakers or active participants.

The first of the national conferences was held in November, 1954. It dealt with the Spiritual Foundations of American Democracy. The second conference was held in October, 1955. The

topic was Civilization and Religion. A special feature of the second meeting was the participation of representatives of Islamism, Hinduism, and Buddhism, along with representatives of Judaism and Christianity, in a panel discussion of "World Religions and World Peace."

Apart from the national conferences, the Foundation has not yet obtained funds for any extensive activities. Among the projects held in abeyance are a panel type of television forum, in which religious leaders would interview prominent persons on the critical problems of the day. Also considered is a series of college and university forums dealing with topics related to the objectives of the Foundation. Several proposed programs aim to promote a stronger challenge to Communism on the part of organized religious groups. The ultimate hope would be to encourage and set in action a united front against the common enemy.

But these results belong to the uncertain future. Have there been any developments related to the current activities of the Foundation which are worthy of note? Its major work thus far, as has been stated, has been the promotion of two annual conferences of religious-minded leaders. At these meetings, there have been excellent papers read and, following these, a high level of discussion.

Influential Participants

The direct, immediate results of the conferences have been limited. Undoubtedly they have a deep effect upon the participants, many of whom are leaders in this nation. From the political field, President Eisenhower; Vice President Nixon; Admiral Radford, Chairman of the Joint Chiefs of Staff; Admiral Strauss, Chairman of the Atomic Energy Commission; and Honorable John L. Sullivan, former Secretary of the Navy, to mention the highest ranking, have participated. Mr. George Meany, leader of the combined labor movement, has been active in committee meetings. Members of the foreign diplomatic corps, prominent business men, and leading educators and churchmen have also attended the conferences.

Even if the general publicity attendant upon the work of the Foundation may have been less extensive than desired, the influence upon such high-ranking personalities should not be discounted. As astute an observer as James Reston, of the *New York Times,* did a feature article upon a new spiritual and moral influence in government, drawing upon the 1955 Conference for his material. He felt that these trends were most important in relation to the "cold war." Several ambassadors

from key areas noted to Foundation officers that they were reporting on this Conference to their governments. In view of the charge that America is overly materialistic, such reports could be of value in the current war for men's minds.

Another useful result of the annual conferences has been the focusing of the attention of religious leaders upon the menace of secularism. Thus the question of religious instruction in the public school was raised spontaneously in the 1954 Conference. It was a formal subject of discussion the following year. One would be overly optimistic in claiming any substantial results from the airing of views. But the very fact that the question was raised, mainly from Protestant sources, has some significance.

Not the least valuable among the achievements of the Foundation is the working out of an acceptable pattern of co-operation among religious leaders of different faiths. Not only does the pattern seem theologically sound, but it is also psychologically acceptable. Many persons have rejected previous attempts at cooperation partly, at least, because they were so artificial. What was sought was co-operation for its own sake — tolerance for the sake of tolerance. A much more viable approach, it seems, is co-operation on solid, substantial issues where a united front of religious leaders is called for, in the attempt to uphold the natural law and certain common applications of religious truth to social and civil life.

Its Value To Catholics

The value of such co-operation, from the Catholic point of view, is indicated by two thoughtful studies in religious sociology published in 1955. These are Will Herberg's *Catholic, Protestant, Jew,* and John Kane's, *Catholic-Protestant Conflicts.* Herburg stresses particularly the growth of secularism, concomitant with increasing church attendance. He feels that religion in America has grown in membership, but receded in depth. Kane holds the view that Catholic influence in the United States is not increasing to any substantial degree. Yet he finds a widespread Protestant belief that such influence is increasing, even alarmingly from their viewpoint. The result is heightened tension and more frequent conflict. One of the main solutions to this problem recommended by Professor Kane was increased understanding based on more frequent contacts in circumstances where tension is relatively absent.

The work of the Foundation seems well suited to meet both the difficulties raised by these

distinguished sociologists. Against secularism, the Foundation has as its explicit aim the application of religious tenets to everyday life. It does not, of course, professedly seek to deepen the faith of individuals. Such objectives are completely excluded from its scope. But in the body of religious belief that is commonly applied to the social and civil order there is much that is based on the reality of God and on natural law. Such elements of revealed truth as are included in this body consist mainly of beliefs almost universally held, such as the commandment of love of neighbor, whatever their source or their motive. Co-operation on the basis of the application of these principles is feasible, without inviting theological conflict.

Against Protestant suspicion of Catholicism, here is an ideal medium for fruitful, constructive discussion of current social issues. Such discussion can lead, as a by-product, to personal understandings that tend to preclude bigotry and conflict. In that regard, it was interesting to contrast the attitudes shown in the two annual Conferences. In the first, many Protestant leaders paid glowing tribute, either publicly or privately, to the Catholics who participated in the Conference. Some said that these meetings gave them new and enlarged insight into the Church. In the second Conference, by contrast, little was said about Catholic attitudes. It was taken for granted that we would participate intelligently and wholeheartedly in matters of common concern to the nation and, indeed, the whole world.

In this context, it is not essential that the Foundation achieve all its aims for it to be considered a success. Even should it fail to secure the funds needed for its ambitious program, the results achieved by the very effort at co-operation for such aims are not negligible. We would deeply regret that men of means, and foundations and corporations, failed to see the real value of such an outlet for their funds. This is the more true when we see millions poured out for projects of lesser value, perhaps even for causes that lead to positive harm.

Were the direct achievements of the Foundation to be limited because of finances, we could still welcome the by-product of understanding achieved in the common effort. Just as happiness is rarely achieved except as a by-product of achievement, so likewise tolerance and understanding are more likely to follow the high-minded pursuit of worthwhile projects. On this score, and on many others, work was begun in our day. We may well pray that it succeed beyond our hopes. —J. F. C.

Christ, The Divine Intellectual

✠ *John J. Wright, S.T.D.*

The fight for the empires of the mind

THE founding of educational institutions was from the beginning a primary preoccupation of the Church in America. In Baltimore, Emmitsburg and Washington our first seminary, college and university had their respective beginnings under the first bishop of the first diocese to be established in the United States. The first priest to be ordained in the United States, Father Stephen Badin, ordained in 1793, donated to the Bishop of Vincennes what is now the campus of Notre Dame University. One of the first dioceses to be cut off from the parent-diocese of the Church in the United States was Bardstown, and almost immediately there were established under its auspices a seminary of its own and then, in 1814, an institution for the education of young ladies, which became Nazareth College for Women.

It was appropriate, therefore, that in Missouri, the first of the western states organized west of the Mississippi, there should have been founded the first University of the West, and that this University, growing out of a Jesuit school, as did Georgetown in the East, should have been under Catholic auspices.

Part of the motivation which prompted this early and so ambitious educational effort of the Catholic Church in America was, of course, protective. It sought to preserve the faith of young people who would otherwise have been obliged to seek their higher education in the aggressively Protestant seminaries of the East which were the colleges and budding universities of the day.

But a greater dynamic behind this heroic pioneer educational program was something more positive and permanent, something that is revealed in the quality of our early Catholic schools and colleges. It was an understanding of the kindred roles of the priest and the professor, of the mutual relationship among all the agencies which elevate the mind and perfect personality. This positive motivation behind the effort to build colleges and universities as soon as we had built our homes and our altars demonstrates the authentic Catholic attitude toward the things of the intellect and gives the lie to any idea that the Church herself — our Holy Mother the Church, as distinct from any or even most of her children at some given moment

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This stirring address was the Founder's Day Sermon at St. Louis University last November 16.

—is suspicious of the intellect, indifferent to learning or unsympathetic with scholarship.

A Positive Dynamic

That this same positive dynamic behind the educational efforts of the American Church continued throughout the nineteenth century is reflected in the public pronouncements as well as personal labors of two typical prelates of the last century.

Father John Tracy Ellis recently took occasion to recall the convictions so admirably expressed by Bishop John Lancaster Spalding in the sermon he preached at the Third Plenary Council of Baltimore. Spalding argued that all but the most unreasonable of our neighbors were even by his time persuaded of the depth and sincerity of Catholic loyalty, but on the intellectual level he found a less impressive situation and a much more urgent need. In 1884 John Spalding said: "When our zeal for intellectual excellence shall have raised up men who will take place among the first writers and thinkers of their day, their very presence will become the most persuasive of arguments to teach the world that no best gift is at war with the spirit of Catholic faith . . ."

So far John Spalding. It should be immediately evident that the converse proposition implied in his words is not less true, and that therefore the very absence of a generation of authentic intellectuals among us would constitute a serious embarrassment to arguments for the faith which are in themselves unanswerable but which, in the unfortunate circumstances of the absence of impressive intellectual vitality among those who advance them, might have little cogency to a generation rightly or wrongly enamoured of the intellect.

Archbishop John Ireland understood this clearly. Speaking at the centennial of the American hierarchy, John Ireland linked his plea for the development of a vigorous intellectual life among our people to considerations of a pertinent and practical argument for the Faith. Archbishop Ireland said: "This is an intellectual age. It worships intellect. It tries all things by the touchstone of intellect . . . The Church herself will be judged by the standard of intellect. Catholics must excel in religious knowledge . . . They must be in the foreground of intellectual movements of all kinds. The age will not take kindly to religious knowledge separated from secular knowledge."

The Leadership of Rome

So far John Ireland. Lest anyone be tempted to minimize his contentions as perhaps reflecting the special American circumstances of time and place in which Archbishop Ireland

spoke, let us note the example given us in our own day by the Holy See and notably by the reigning Chief Shepherd who so luminously blends the intellectual with the pastoral apostolate in the incomparable conferences which he gives the world week in, week out, on philosophy, on the physical sciences, on literature, law and the widest range of secular subjects, all to the end that he may demonstrate how congenial are sound religious and secular sciences, how inter-related are the truths of both, and how he who holds the place of primacy among those who pray, or rule, or sanctify, holds also the place of primacy among those who teach and therefore is at home with the intellectuals — the poets and prophets—as well as with the priests and princes.

And yet, there have been grave reasons in recent years to fear that in our newspapers and our forums, not to say even on our campuses, we have frequently revealed a nervous spirit of impatient and sullen anti-intellectualism. Such a spirit is surely inconsistent with the enlightened understanding and eloquent insistence of our forefathers concerning what must be the attitudes and accomplishments of Catholics in the realm of intellectual life if our Holy Mother, the Church is to achieve her divinely intended growth in this land of privileged opportunity for her influence and action.

A New 'Americanism'?

It makes little difference and there is room for much debate as to why so many Catholics have conformed to the prevailing mood of anti-intellectualism in our land. Perhaps Father John Tracy Ellis is accurate in his suggestion that such conformity may be part of the pattern by which our people have in all things sought to demonstrate how thoroughly "American" they are. In any case, it is unfortunate both for us and for America that we Catholics should so often qualify under the "witty extravagance," quoted by Father Ellis, by which a certain dean differentiated the attitudes of Europeans and Americans toward intellectuals. The dean remarked that "in the Old World an ordinary mortal, on seeing a professor, tipped his hat, while in America he tapped his head."

Such a suspicious contempt for the intellectual life is far from being an exclusively Catholic phenomenon in the United States. It is, as Father Ellis notes, a kink in the American character fairly generally. It is the more unbecoming in Catholics, however, because it is so utterly out of harmony with any authentic Catholic tradition, and it is therefore the more painful that it should so often reveal itself on public

questions and in community life as so entrenched among us.

There are, of course, refreshing signs of a requickened appreciation of the intellectual apostolate and of a re-valuation of intellectual interests among Catholics. In recent months one may observe several indications that the question of the role and the responsibilities of the intellectual, both in the apostolic life of the Church and in the affairs of the general community, is, to risk a pathetic pun, at last coming to a head. One notes with joy a fresh solicitude among Catholics for a proper evaluation of the intellectual and his potential contribution to both the Kingdom of God and the City of Man.

I have already mentioned the valiant conference on Catholic Intellectualism in America by which Father Ellis braved the wrath of the unthinking. A young lay columnist, writing in The (Davenport, Iowa) Catholic Messenger, has been groping with admirable earnestness, if sometimes uneven results, to find a few definitions in this problem of the apostolic responsibilities of the Catholic intellectual. A monthly magazine, published by priests for priests, editorialized in a recent issue on "the intellectual." It remarked that the word "intellectual" has become almost an expletive among us. It is so synonymous with "egghead" and "bubble-head" that many of us would rather have reflections cast on the honesty of our ancestry than be designated "intellectuals" at the moment.

A Dangerous Reaction

This magazine, THE PRIEST, finds the current distrust of the intellect largely justified in terms of short-range reaction to the follies of loosely defined "intellectuals," but it also declares the reaction itself to be dangerous, indeed disastrous in terms of any long-range and authentically Catholic outlook. It writes: "To let just indignation over the intellectuals' betrayal and crass stupidity ever lead us to a repudiation of the intellect itself would mean absolute disaster."

It is healthy that Catholics are saying such things with increasing urgency and apostolic emphasis. It would be not only disastrous but also a bitter irony if any school of voluntarists, preoccupied exclusively with the virtues of the will, even sublime virtues so saving as obedience and so noble as loyalty, were to gain such ascendancy among the sons and daughters of the Church as to set at naught or almost annihilate the intellectual tradition in the household of the Faith.

So many of the heresies which have wounded Our Holy Mother, the Church, and robbed her of so many of her children have been voluntarist heresies, anti-intellectual in their roots and pretensions,

that it would be pathetic indeed if anti-intellectualism now became a characteristic of those who have remained faithful to her obedience.

From the "stat pro ratione voluntas" of Luther and the *fides fiducialis* of Lutheranism, through the blind fatalism of Calvin and the perverse austerities of Jansenism, to the sentimentality and exaltation of instinct or feeling which, for all its superficial show of scholarship, characterized religious Modernism, the heresies which have divided the Christian flock in these last four centuries have been chiefly voluntarist and anti-intellectual. By the same token, the inspired witness of Our Holy Mother, the Church, from the Counter-Reformation, the Council of Trent and the Ratio Studiorum, to the Council of the Vatican and the Syllabus against Modernism, has been a witness at once to the reality of Revelation and to the validity of Reason, to the essential part of rational elements even in the supernatural act of faith and to the divine origin of the primacy and rights of the intellect in the natural order.

A 'Doubly Tragic Irony'

What a double tragic irony it would be, then, if, after centuries of battling for the natural law and the rights and function of reason, as well as for the primacy of the intellect over passion, emotion, instinct or even will, the Church should find herself represented in the world of the college, the press or the forum by sons and daughters contemptuous of that "wild, living intellect of man" of which Newman spoke, and cynical about the slow, sometimes faltering, but patient, persevering processes by which intellectuals seek to wrest some measure of order from the chaos about us.

How to prevent the spread of such a spirit of anti-intellectualism? How to uproot and annul it where it may have gained ground? How to foster anew a truly Catholic reverence for the gifts of the intellect and a wholesome vigilance for their proper use and growth? These are timely questions for our universities to face.

Our theme this morning suggests the spiritual and theological context within which the question of the dignity and the vocation of the intellectual should be evaluated by persons of truly Catholic mentality: "Christ Jesus, in Whom are hid all the treasures of wisdom and knowledge . . ." Does not this description of the Eternal Son of God Incarnate among us impel meditation on Christ as the inspiration and the exemplar of all intellectuals worthy of the name? Because He was reared in the home of Joseph and Mary subjecting Himself to them in all things, we have proposed Him in our schools as the model of

obedient adolescence. Because He was reputed to be the Carpenter's Son and plied the trade of His foster-father, we have asked ourselves what He would do as a worker and we have hallowed the cause of Labor by the memory of His human toil. Because He shed tears of predilection over the capital city of His nation and paid the coin of tribute to Caesar, we have seen in Him the example of the good citizen. Because He preached a gospel destined to reach and unite all men, because He placed at the equal disposition of mankind without exception the treasures He came to share, we have sought in Him the qualities of the Christian internationalist. Christ the King, Christ the Priest, Christ the Judge, Christ the Friend—all these we have studied in our classes and meditated in our chapels. As a result, these human offices and callings have been cleansed of their dross in our eyes and placed in their proper supernatural and eternal perspectives.

The Eternal Logos

At a moment when the word "intellectual" has become a reproach and when the vocation of the intellectual has become obscured or even discredited, is it not time to reflect prayerfully on Christ the Divine Intellectual, the Eternal Logos of the Father, all Divinity summed up in one Divine Idea and then made Man, that Person of the Adorable Trinity Who is best described in terms of the Thought of the Divine Intellect as the Third Person is best described in terms of the Love of the Divine Will—the Word of God, "Christ Jesus, in Whom are hid all the treasures of wisdom and knowledge!"

Meditation on Christ so understood may help sanctify and inspire the work of intellectuals even as our preaching on Christ the Worker or Christ the loyal Son of His nation has done so much to elevate and hallow Christian labor or patriotism. It will throw new light on the Christ-like function of the genuine intellectual, called to imitate Christ by making incarnate in each generation and each culture something at least of the treasures of eternal wisdom and knowledge, the divine ideas summed up totally and perfectly in the Person of the Son, the Logos, the *Verbum* (quod) *caro factum est et habitavit in nobis,* that we might see His glory and be guided by it.

Obviously such an understanding of the sublime vocation and pre-eminent dignity of the intellectual involves no plea for intellectual license or academic irresponsibility. But it does imply that the "living intellect" has a certain divinely appointed autonomy and that every valid word of truth has rights analogous to that freedom which St. Paul proclaimed for the word of God: *verbum Dei non est alligatum.* We make no plea for disloyalty and we hold

the will in no contempt when we warn against the voluntarism which is at the core of all Fascism, Red or Black, and when we lament an anti-intellectualism which mocks that spiritual faculty by which the sons of men most nearly reflect the image of the Eternal Son of God.

To this needed spiritual and theological emphasis our schools and colleges can add other means of rehabilitating the name and nature of the intellectual vocation. Perhaps it is necessary at the moment for us teachers and priests to develop a special patience with the bright and the sometimes irritatingly brilliant, a patience comparable to that which we have always virtuously tried to have toward the dull. Perhaps it is needed that we be slow to label "revolutionaries" or "liberals" in any unfavorable sense those who have many ideas, including occasional disturbing ideas, instead of a mere comfortable few —or none! Perhaps it were well if for a season or two we preached as often on intellectual sloth as we tend to preach on intellectual pride.

The dangers of intellectual pride are many and grave, and we do well to discipline ourselves and our students in the moral and ascetical controls of this as of all other vices. But the dangers of intellectual stagnation are not less grievous both for individual personality, for the common good and for the Church. The wrath of the stupid has laid waste the world quite as often as has any craft of the bright.

Pride is no more the necessary concomitant of intellect than humility is necessarily the adornment of those lacking in intellectual gifts. Teachers and spiritual directors among us may be well advised to remember that while it is doubtless better to feel compunction than to know its definition, still the grace to repent and to repent humbly is not necessarily impeded by an informed understanding of what compunction is, or even by a knowledge of the bibliography on the subject, or of the history of those who have felt compunction to their own profit and ours—or of those who have failed to do so, with resultant grave loss to themselves and injury to mankind.

A typical Catholic university can do a great service toward correcting the prevailing prejudice against intellectualism by demonstrating that there is no "intellectual class" in the divisive and exclusive senses in which we speak of a "proletarian" or "peasant" or so-called "noble" class. Our students tend to come from many "classes" and especially from working and middle class families. When our universities develop the intellectuality which is latent in the common sense, good taste and alert minds found more or less equally among all "class-

es," they produce authentic intellectuals in the fullest and fairest sense of the term, whatever the subsequent special vocations or interests of the genuine intellectual.

Possibly it would break the spell and ease the tension which surround the word "intellectuals" if we stopped using the word for a while, and used instead the more rugged word "scholars," a more solid word, perhaps, and so easily associated with the word "saints." In another day, men aspired to be known as "good scholars," and perhaps we would have more sturdy and more respected intellectuals if we intensified our efforts to make our students "good scholars" again. If the word "intellectual" has a recent history of effeteness and ineptness, the word "scholar" still keeps its ancient and honorable repute.

In any case, we cannot work too urgently for the highest effectiveness of our universities in graduating lovers of ideas, intellectual scholars or scholarly intellectuals as you choose. Pope Pius XI is quoted as calling the loss of the European worker "the great tragedy of the nineteenth century," and the recent history of the part of the workers in the great struggles of the twentieth century confirms his melancholy judgment. The loss of any class or any notable part of any class is a source of embarrassment and grief to Our Holy Mother, the Church.

But given the nature of the new struggles which lie ahead, the struggles we describe by the awkward but significant word "ideological," no tragedy of the twentieth century could be greater than the loss to the Church of intellectuals, those who deal in ideologies and who love ideas.

Speaking at the mid-century convocation at Massachusetts Tech five years ago, Winston Churchill spoke of the great battles of the future. He said they would no longer be fought on the level of colonial empires, or political empires or for the dominance of empires of oil, precious metal or vast populations. The struggles of the future, he said, will be on the level of the "empires of the mind."

The phrase is striking and it has the ring of prophecy. The battle for the minds of men, for the furtherance of ideas rather than political boundaries or military spheres of influence, is a battle in which the Holy Catholic Church not only belongs but must be victorious if God's will is to prevail. In such a battle our schools, colleges and universities are the indispensable arsenals and training grounds, our intellectuals are the soldiers and lieutenants. Of these may Christ be the Commander, Christ Jesus the Divine Intellectual, "in Whom are hid all the treasures of wisdom and knowledge."

Missing The Point

James Lynch

—or just what is the point?

A GREAT amount has been written in these pages during the past year or more on the very lively and controversial subject of vernacular in the Liturgy — the arguments in favor of it or against it have been expressed more than once and quite thoroughly and completely, too. Nor would I wish to add anything to what has been said except that I feel that in much of this discussion the real point of the matter has been missed either largely or entirely. Those who are opposed to the introduction of the vernacular have, it seems to me, contented themselves with repeating stock objections which have more or less value but they never—at least as far as I can recall—come to grips with the real question at issue—a question that must be a real "poser" to anyone who gives it any thought at all—and that is, how can you have a worship that people can call their own unless you have some of it at least in the language of those participating?

Or put it another way, isn't a Liturgy (*public* work, act) that is incomprehensible to the "public" a contradiction in terms? If we look at the Liturgy itself, the way it is set up and organized, we will see that as a matter of fact it is just exactly as we would expect: as it now stands the whole structure of the Church's worship—its forms and content—from one end to another is based on the assumption that the people are taking part in it and that they understand what is being said!

In the centuries when the Liturgy was built up—it attained the main outlines and a large part of its present content during the first seven centuries—it *was understood* by the people, it was truly a living Liturgy, it was *their* worship. This was in accord with the very nature of Liturgy itself which is the expression in prayer, reading, and song of the nature of the Church—a priestly society that worships God. Language is intended to express thoughts and ideas, not to conceal them, and those who made up the structure, ever growing and developing, of the Church's worship turned to *words* to express what it was all about. One thing is certain—no one ever deliberately sat down to put the Liturgy in an unknown or alien tongue, even for the purpose of having a hieratic or sacred language, whatever advantages that might have in itself.

Rather, they instructed the people by reading the Scriptures to them and thereby proclaimed the mystery of the redemption in a way that people could understand. The people

on their side respond to that instruction as the Jews before them had done in their synagogue service, by singing the Psalms which embodied in song what the Scriptures communicated in prose. When the priest prayed he prayed as the spokesman of the congregation, putting their words into a prayer that expressed their will and their desires—their response to the whole economy of redemption.

Public Worship

There was no question in anyone's mind about the *fitness* of all this—even the most solemn and sacred parts of the Mass were sung or recited aloud for everyone to hear and adhere to. The Canon of the Mass even as it stands today is a prayer which from beginning to end presupposes a congregation that is intent upon the words, following them and uniting themselves to what is going on. For even though the Liturgy is primarily concerned with God and directed to Him it is nevertheless the worship which people pay to God either themselves or through their representatives or leaders. All liturgical acts—words and actions alike—have a twofold function: one directed toward God, expressing in outward form the thoughts and feelings of the worshippers, the other directed toward man, teaching him how he ought to think and feel when confronted by the facts on which worship is built. Indeed, so closely is this secondary aim related to the primary that we may say that unless the Liturgy builds up the spiritual personality of those who participate, it will not fulfill its primary end which is the worship of God. God expects from us a reasonable service.

What has been said so far is not meant as an argument in favor of a Liturgy in the language of the people—but it is meant to bring out the fact, almost universally neglected in all these discussions, that the greater part of the Liturgy, as we know it today, *grew up at a time when it was understood by the people* — a circumstance which contributed enormously to give it life and power. It was intended to embody the worship of the "holy people of God" in words that they understood and to be the great and only school of devotion and the spiritual life. Those who took part in it *had* to be influenced by it and their outlook and attitudes formed by it. It was not only the worship of God but it was the great school of authentic Christian piety.

It was not—and every line and word of it bears witness to this—a spectacle or a pageant at which they were present as "silent and detached spectators" but an action in which they took part and by taking part in it they were Christianized to the core. And as long as it remained in the language of

the people it continued to have this direct influence upon them. While primarily concerned with God it became for everyone a school of God's service—available and accessible to all. Certainly it was not self-explanatory and sermons had to be preached to explain it, and unfold its full meaning. But the preacher always had the advantage of being able to say—"you heard the lesson—you sang the Psalm—now listen to their full meaning." He was able to begin immediately by proceeding from the known to the unknown. And everyone knew what he was talking about.

Historical Accidents

By a series of historical accidents first one, then another of the parts that made up the Liturgy were withdrawn from the people until by the end of the middle ages the whole picture was changed. The Liturgy had become the special duty of the priests, something to be performed by them, and the people had to take refuge in books or devotional practices w h i c h helped them occupy piously and profitably the time during which the Liturgy was enacted. Yet all the forms were retained, *forms that still supposed that everyone was doing what now was being done only by the few.* There was no longer any verbal contact between clergy and people. They were united only in mind and heart but not in words which, be it remembered, are only intended to serve the union of mind and heart.

The chief cause for this truly lamentable split was precisely that the Liturgy was no longer in the language of the people. They were thus cut off from all the sources that had nourished their forefathers, and the bread of the strong, and the water springing up into eternal life that was still preserved in the Scripture lessons and in the Psalms was denied to those —and their number was considerable—who could not (or would not) read, even supposing they had the wealth to possess one of the few copies of missals or breviaries that could be obtained before the invention of printing.

From then on we see the growth of the many valiant attempts to supply the lack in some way or other. Men were taught various "methods" of assisting at Mass, all good in themselves but all substitutes, and substitutes that fell far short, for the normal way—a way, be it noted, that was still supposed as the *only* way in the very liturgical books themselves—of taking part *in* the Mass *rather* than assisting *at* it.

These "methods" were excellent devices, being given the situation that obtained, for saving something of the principle that people should take some part in worship, but they were certainly never intended as a

norm of the corporate worship which the Body of Christ—the Many and the One—is intended to offer to God. They do indeed keep people from being altogether bored and distracted and embody ideas that are in themselves nourishing to piety, but the point is, they would never have grown up or even existed if the people had been permitted, by having the language changed as the need arose, to keep that close contact and active participation which was the rule in the first centuries.

The Missal Translated

With the translation of the missal into the vernacular for the use of the laity and its spread in the last one hundred years the situation has greatly improved, but not essentially so. Nor will it ever go more than so far. Because—and here again the point is missed—what you have in effect and inevitably is two things going on at once, the priest at the altar is reading lessons meant to be *heard* by people who since they cannot understand the language have to *read* them in a book, which they do by themselves. The intended appeal to the ear is completely frustrated—why have a man reading at all if he cannot *communicate?* And the people have no incentive to *read* all through the Mass something designed to reach them directly. It may be advisable to provide opera-goers with a libretto so they can follow the words rather than undertake the difficult task of singing the opera in English but there is no parallel here—in an opera it is the music that counts rather than the words and, besides, the audience doesn't take part in the opera. Whereas communication is so close to being of the essence in the Liturgy that to present it in a way that makes it difficult and almost impossible to understand comes very close to defeating its secondary purpose: to sanctify men.

Certainly it is going contrary to the very structure of the Liturgy, which is based on the premise that there is direct communication to the ear as well as to the eye. The Liturgy is the proclamation in deed and word of the redeeming work of Christ; it is the setting forth of the Gospel; it is a *preaching,* a *heralding* of the good news. This all implies *hearing* not only for the immediate direct purpose of communication but also—and this is again something which very few seem to think about or advert to — in order that whether they are aware of it here and now, men may absorb, through reading, song and prayer, what we call the Christian background and spirit.

What we hear over and over necessarily makes an impression on us, an impression that mere reading will never make. See how familiar our people are with the Sunday Gospels which they have *heard* (whether they want to or not) since childhood.

Think of how much more they would know (and understand) if they heard, Sunday after Sunday, Psalms (Introit, Gradual, Offertory, Communion), Lessons (Gospel *and* Epistle), Prayers (Collect, Secret, Preface, Postcommunion)! Certainly, they can *read* these things but that narrows down the channel of receptiveness to one sense. And how about those who will not, or cannot use a Missal? There is no compelling intrinsic reason why the *plebs sancta Dei* should be compelled to indulge in the gymnastic of contending with the intricacies of a Missal Sunday after Sunday in order to get at what is intended for them in the first place.

An "Obstacle Race"

What it amounts to is setting up an elaborate method or system of worship and then making it a kind of obstacle race. Notice that nothing is said here about the difficulty that seems so convincing to many—even if the Mass were in the language of the people they would not understand it the way some priests read! Nothing is said about it because it has nothing to do with the real point at issue which is the language itself—not the way it is read or will be read. The difficulty today does not come from the *way* priests read Latin—it comes from Latin. If you had a Liturgy in the vernacular you might conceivably have to complain of the way it would be read by some, but at least you would have something to work on. Now you have nothing as far as real communication goes.

Besides, this objection neglects another point, the question of participation. Modern theologians are coming to see more and more clearly that we have been depriving people of the part which their baptism *entitles* them to play in the Mass. They have the *right* to worship God and to take an *active* part in that worship. And that means logically playing their role in the Mass (and in the Sacraments and in the Office). How can they do that intelligently when it means learning (at least in part) a new language in order to do it? Why place obstacles in the way of their rights?

Saint Basil could tell a congregation of ignorant Cappadocians of the value to their spiritual life of singing the Psalms, and conversely how much they would lose by not having the Psalms whereby the Holy Spirit taught the people not only by the eye but *by the ear* and *the voice* since they sang the Psalms and thereby used them as they were intended to be used. What Catholic priest could use his words today? How many Catholics know even one Psalm by heart to say nothing of being able to sing it? Or is it a small matter that the greater part of the Church is cut off from the *use*

of the Psalms? Or isn't it desirable that they should sing them (during Mass — during Communion—during the Office —the Church's own prayer indeed, but in practice restricted to the clergy)?

Participation Demands Understanding

The sad fact is that as things stand now we do not have a living Liturgy, a worship in which people can really take part. And because of this fact much of the work it was and is intended to do is frustrated or destroyed. The whole idea of Liturgy, at least in Christian times, involves the idea of participation. And participation demands understanding if the participation is to be real. You will never really succeed in making a worship live unless people understand what they are saying and doing. And you will never communicate, as Liturgy is intended to communicate, unless by using all the senses. And that includes hearing—by which we mean—not only hearing words but understanding them.

There is the problem and it must be solved if we are to make full use of all the tremendous potentialities that the Liturgy was constructed to realize. We do not solve it by taking refuge in repeating arguments that a child could refute, that are refuted over and over again by the facts. We do not solve it by saying that unless we can get a genius to translate Latin into English and lose nothing of the original power, clarity and beauty of the Latin we should not attempt any vernacular at all. Nor do we solve it, least of all, by calling into question the good will or the sincerity of those who, "impelled by the sheer logic of facts," are anxious that something be done before it is too late. The problems are many but it seems to me at least that something else must be done besides making objections, and that something must be done soon.

Since the above paragraph was written the Holy See has been pleased to concede a rather extensive and abundant use of the vernacular in the ritual to the Bishops of the United States. It is still too early to say what the effects of such a concession will be upon the devotional and spiritual lives of the people. One thing is certain—the Church does not seem to feel that it is irrevocably committed to the use of Latin in its services. The principle that some use of the vernacular may be of use to the people is now officially established and those who favor more vernacular in the liturgy have definitely scored a point and won a victory.

This first concession opens the way for the discussion of further concessions, because now one may argue, with authority on his side, that if the

vernacular promotes the good of religion in the administration of the Sacraments, why not in the Mass and in the Office as well? One of the strongest arguments used by those favoring the exclusive retaining of Latin—that it promotes and maintains unity—is no longer as valid as it was before. Certainly the new concession should very effectively silence for good and all the unfair insinuation that those who "agitate" for some use of the vernacular are in some mysterious way lacking in the proper spirit of submissiveness to the Church. In much the same way those who longed for a reform of the Easter Vigil Service were called "archaeologists" or "lovers of novelties" before the Holy See settled the matter by restoring the ancient practise and ordering its use.

Our International Fraternity

If you were a prisoner of North Korean Communists discovered trying to escape, you didn't expect much mercy. If besides that, your legs had been broken and your brief escape was made by crawling, held back by crude casts, into the brush, you might hope for little more than to be shot, thus relieving your captors of the burden you had been to them. That was the situation in which Major Ward M. Millar, captured American flyer, found himself in 1951, when he was discovered by a search party of his captors led by Kim Chai Pahil. But when Miller was being searched after his recapture, Kim discovered on the prisoner a tiny cross which the pilot had whittled out of a piece of twig. The Korean's eyes betrayed his recognition and he whispered three English words questioningly: "Jesus, Mary, Christian?" The tiny cross was a key that unlocked a secret of brotherhood. Later both Millar and Kim managed, after a series of hair-raising maneuvers, to escape to liberty together.—**The Way.**

'Prophets' Not Priests

Brownson, von Huegel, Bernanos

Edward H. Peters, C.S.P.

PUBLICATION dates have contrived to unite for consideration three figures whom time and geography have otherwise separated: Orestes Brownson (1803-1876), Friedrich von Huegel (1852-1925), and Georges Bernanos (1888-1948). More than that, their careers were such as to provoke comparison. They were not priests, but laymen as to deserve the title of "prophet." They were prophets not in the sense of "fore-tellers" but in the sense of "out-speakers." Those who disagreed with any of them would be the last to deny that he was outspoken. The life-spans of Brownson and von Huegel were of almost exactly the same length, though half a century apart. Bernanos comes later still by a quarter-century, but they are all of our times, and the issues they dealt with are for the most part different, but not the less of present-day or perennial interest, and one lesson seems to emerge from a review of their careers. It is the lesson that Newman discerned in the lives of Lacordaire and Montalembert: the ultimate triumph of "the unselfish aims, the thwarted projects, the unrequited toil, the grand and tender resignation." It is the lesson usually to be read in the lives of prophets.

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The Last Essays of Georges Bernanos[1] is in reality a collection of addresses given by the well-known French novelist during the years 1946 and 1947, immediately before his death. In spite of the ardent French patriotism which breathes through the entire volume, Bernanos showed an atavistic interest in the land and people from which his name was taken. He was living in Palma, Majorca, at the time of the Spanish Revolution, and his experiences prompted his controversial book "Les grandes cimitieries sous la lune" which was given the English title "Diary of My Times." In it he bitterly assailed the partisans of Francisco Franco.

Georges Bernanos

Because "The Last Essays" is a posthumous volume, it could not have the benefit of the author's final re-touches. The chapters "France Before the World of Tomorrow" and "Why Freedom?" are the result of a *montage* of varying manuscripts. The other three lectures were found in a more definitive form and are published as found. "The European Spirit and the World of Machines" was delivered at Geneva in 1946; "Revolution and Liberty," at the Sorbonne in February of 1947, and "Our Friends the

[1]Regnery, Chicago, 1955, 263 pp., $4.50.

Saints" at Algiers in the autumn of the same year. An appendix of "Asides to the Audience" concludes the volume.

These almost casual introductions furnish a clue to an understanding of all that goes before. One reader flippantly remarked that reading them was like going through a stenographer's report of a television program by George Gobel. It is obviously the man and the manner, not the material, that matters. "Our Friends the Saints" is by far the most likeable of these essays. In it Bernanos touches a theme which engaged the attention of both our other "prophets": "Anyone who makes use of his soul, however clumsily, participates in the life of the universe, becomes a part of its great rhythm, and at the same time enters on a level with the saints—that communion of saints which is the communion of all men of good will to whom Peace was promised, that Holy Invisible Church which we know includes pagans, heretics, schismatics or non-believers whose names God alone knows."

Later on, as though fearing to be misunderstood, he states quite plainly: "One is wrong to reason as if the visible Church and the invisible Church were in reality two Churches," and he directs our attention to the fact that "those most entitled to be scandalized by the mistakes, the deformations, or even the deformities, of the visible Church—I mean the saints—are precisely those who never complain about her."

Most of the volume, however, suffers from "the Athenian complex." France is the sole hope of civilization, and "American morality or Marxist cynicism" is found equally depressing!

Friedrich von Huegel

The Letters of Baron Friedrich von Huegel to a Niece,[2] too, may serve as an introduction to the life and thought of a great Catholic lay-leader, but one more international in viewpoint. He was born in Florence, where his father was Austrian ambassador; his mother was Eliza Farquharson, daughter of a Scottish general. The niece to whom the letters are addressed was Mrs. Gwendolen Greene, daughter of the composer Sir Hubert Parry. This is the first American printing, but there have been two British editions; all three, however, without using the same plates, contain the same horrible misprint: *Homo susios* and *Homo sousios* for *homoousios* and *homoiousios!* This contrasts strangely with the tremendous course of reading in the Greek and Latin classics which the Baron prescribed as background for his niece's spiritual development.

In the early years of the century, von Huegel, along with Tyrrell and Loisy, was a leader

2Regnery, Chicago, 1955, 274 pp., $3.75.

in the movement later condemned as Modernism, but these letters date from 25 April 1918 to 14 September 1924, a time in which all that conflict was years behind them. That his attitude was that of a loyal Catholic, these letters give no cause to doubt. That he was by no means an indifferentist as concerns membership in the Church is evidenced by his judgment of a speaker at the London Society for the Study of Religion:

". . . as a Protestant Nonconformist, he looks at all the Christian side from far too individualistic, sectarian, single Bible-texts, points of view. You cannot get these great questions solved, or even only stated *greatly*—except through much history, institutions, Church appurtenances. No doubt these things will not, alone, suffice; they can even be taken in a way that stifles. Yet they *are* wanted." (page 204)

Mrs. Greene, who became a Catholic two years after this series of letters, has added an introductory chapter in which she gives the gist of conversations with the Baron. She says:

"Everything he did was 'to be in the mind of the Church.' To try and isolate him from what she made is simply not possible, for he would inevitably cease to be all that made him himself. I feel as though I could not speak strongly enough for him here. For to me whom he taught, there was always this note, always this background: the necessity for man of a Church, the basis of all real sanctity; and for the greatest here below, the supernatural life of the Roman Catholic Church, 'the deepest of all, spiritually, mystically, supernaturally.' To cut him away from her, and to expect him to live—as well separate heart from fire, heart-beats from life!"

Orestes Brownson

The Brownson Reader[3] is the only one of the three volumes we are considering which professes to be an introduction to the author's thought. There were many similarities, as well as great differences, between Brownson and Baron von Huegel. It may have been their beards that made them look alike, but they were also alike in being very learned men, welcomed in university circles, though neither of them had any formal education to speak of.

In the comparison Orestes Brownson suffers not at all, for while the Baron accepted matters outside his own very special field at very much the valuation of good men of his class and generation, Brownson seemed to consider "nothing human foreign." The selections given us by Professor Ryan are arranged under the heads: Society and Politics, Education, Literature and Literary Men, Philosophy, Religion, Christi-

3Kenedy, New York, 1955, 370 pp., $4.50.

anity and Civilization. In each of these fields, selections from his writings are given in chronological order from 1838 when he began, not yet a Catholic, to edit *Brownson's Quarterly Review,* to 1870, the year in which the study of "Emerson's Prose Works" appeared in the *Catholic World.* We are given nothing from the second series of *Brownson's Quarterly* which ran from 1873 to 1875, nor is there an index, which might have helped to follow up some of the clues to Brownson's relations with Father Hecker and the *Catholic World,* and to Father Sorin and the *Ave Maria,* which are mentioned in the introductory chapter.

For ten years after his conversion in 1844, Brownson crusaded under the guidance of Bishop Fitzpatrick of Boston, but in 1855 while reviewing Father Hecker's "Questions of the Soul," he favorably contrasted Hecker's sympathetic tone in addressing non-Catholics with his own polemical and logical method. In 1856 he wrote to Father Hewit: "My own conviction is that our true policy in dealing with the American mind is to study first to ascertain, not its errors, but the truth it still maintains, and to show it that that truth can find its unity and its integrity only in the Catholic Church."

That Brownson himself suffered from the lack of sympathy shown his own endeavors is indicated in this quotation from his *Quarterly* for October, 1861: "It seems to be generally understood in the Catholic community here and elsewhere . . . that every attempt to present Catholic truth in a manner to be apprehensible by our age . . . by exhibiting it in a new light, or under new forms, would indicate a restless, uneasy, discontented, and querulous spirit, if not absolute disloyalty to the spouse of Christ. . . . We do not, of course, mean to say that there is any Catholic, cleric or laic, who would expressly maintain this; but . . . anyone who does not conform to the rule here laid down will find that he has severer controversies to maintain with his own brethren than with the avowed enemies of the Church."

How unjust were such suspicions was proved by Brownson's conduct after the appearance of the encyclical "Quanta cura" of December 1864 and the Syllabus of Errors which accompanied it. He much too readily accepted the judgment of his critics that these documents were a condemnation of his work of the past several years, and to the end of his life he did penance for his "liberal period."

All three of our "prophets" were at times in error, but Brownson's years, like those of von Huegel after him, and those of Lacordaire and Montalembert, end on the note of submission and resignation.

"May God Reward You!"

The nuns and the workingman

Edmund T. Meehan

A MAN, after waiting ten minutes for the door of Carmel to tick, opens it, enters gingerly, and while wondering which way to go, hears an angelic voice say, "May God reward you."

"Sister, if that is a Sister, I want to say that I have been outside working on your lawn all day, and I came in to . . ."

"May God reward you!"

"Yes, I know, Sister, that's all very nice, and I hope He does reward me, but in the meanwhile, I gotta eat."

"Ah, my poor man; I shall get you a sandwich and a glass of gingerale at once."

"No, Sister, please, I was just going to say, would you mind asking the headman—pardon I mean the head-Sister to pay me my salary?"

"I surely shall. May God reward you!"

"There you go again! Not God; the headman."

In the meanwhile, Sister has been on her way to the Sanctum Sanctorum, while the poor laborer wipes the sweat from his brow, and begins to pray to St. Joseph, Patron Saint of workmen:

"Dear Joe, you know this happens every time I come here. I know they mean right and have hearts as big as themselves but they carry this Providence business too far. They keep telling God to reward me, where what I really want is for them to reward me with the cash. Joe, see what I mean—C-A-S-H! the dough!"

Just then there is some gentle shuffling behind the wall that separates our friend Peter from heaven: "Are you there?" once again whispers Sister.

"Yes," says Peter hopefully.

"Well, may God reward you."

"Sister, please! I believe in God; I love God, but I also believe in my fellow-men!"

"Yes, yes, Peter, I know, and may God reward you for your belief and for your love; and everything's going to be all right, but I just wanted to tell you that Reverend Mother is in the midst of her afternoon prayers from which I dare not disturb her. Not that she would mind, of course, but our work of Prayer for Others must go on day and night."

Peter is in the throes of despair, but manages to ask, "Sister, will I come back tonight, or does her prayer go right through to morning?"

"May God reward you for your charity, Peter. No, it will be unnecessary for you to return tonight. You did not hear

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Father Meehan sends this to us from Staten Island, N. Y.

me out. I was going to continue by saying that I saw Sister Bursar instead, and she will take care of you."

"Oh, thank you, Sister. My prayer has been answered. I'll take it and go right away."

A Glass of Gingerale

"May God reward you, Peter. You will not go right away. You will not stir out of this house until you have had a sandwich and a glass of gingerale. Here it is, Peter, on the turn."

Peter watches the turn come around to his side, and looks anxiously for his pay envelope. If only it is there he will slip out quietly and leave the food for some other poor soul. But Peter knows only the ways of the world. He does not know the ways of Carmel. All that he sees on the turn is a cheese sandwich and a glass of gingerale. He also has sense enough to know when he is at his wit's end. He starts munching the sandwich quickly to get past the ordeal.

But Sister's ever present good wishes are still in the background. She says ever so softly, "May God reward you, Peter, and be sure to eat the sandwich slowly. It is only 5 o'clock and I am sure you will have time. If you wish more gingerale, we have it."

Peter is wrestling with two things: the sandwich and his temper. He would say something if he could, but his mouth is full. He gulps down some gingerale in the hope that that will help him. He is beginning to make headway when once again Sister speaks:

"Peter, if you will just send the turn around I have another delicious sandwich for you. We forgot to put mustard on the first one, so felt that we had to do it right. I am sure you will like this one so much more."

Fortunately, while Sister can hear, she cannot see what goes on behind the turn. Peter's looks are anything but complimentary. Presently, in less time than it takes to tell it, and with the second sandwich this time in his pocket, he manages to remark: "That was fine, Sister, now I'll be off, if you will be so good . . ."

"May God reward you, Peter. I'll go right up to Sister Bursar. In fact, by now Reverend Mother may be through her prayers, and she may want to speak to you."

"Sister, I thought all the while you had my envelope."

"May God reward you, Peter. No, I told Sister Bursar and she is preparing the envelope. I shall go at once. In the meanwhile, Peter, please say a Hail Mary for a very special intention of the Community."

Peter decides this is no time for prayer. He paces up and down insofar as he can pace up and down. Already he can hear the sandwich talking back to

him for having swallowed it so hurriedly. Thinks he to himself, "If only I could find a job somewhere else. In any other place I could give vent to my feelings, but here they have you tied up in a knot. No salary when you want it, no blasphemy, no beer. Sure, and that gingerale always reminds me of soapsuds. If St. Joseph could only find me another place. But then work is scarce and I guess I have no choice. Besides, the wife likes me to work here with the Sisters. She thinks they'll take care and watch over me. Well, they're doing that all right!"

Reverend Mother

Just then there is the same almost inaudible shuffle on the other side, and Peter is all attention. But the voice is not the same. The same sweet quality, to be sure, but a different voice nevertheless. Yes, it is the voice of Reverend Mother.

"May God reward you, Peter."

Peter is too enraged to answer.

"Peter," continues Reverend Mother, "do tell me: how is your family?"

"My family!" is all Peter is able to repeat.

"Yes, Peter, may God reward them, your family, especially the little one down with the measles."

Peter is suddenly inspired. The little one down with the measles!

"Reverend Mother," states Peter, suddenly a new man, "That's it precisely! You see, Reverend and dear Mother, so wonderful that you always are: that's why I was in so much of a hurry this evening for my wages. It's because of the little one that is down sick with the measles. We've been a little short at the house, and the doctor just refuses to come one more time unless we are ready to pay him something on account."

"May God reward you, Peter, for speaking up!"

"Yes, Mother," re-echoes Peter, "Yes, Mother, may He reward me a thousand times over; and I'll reward you a hundred times if only, dear Mother, if only . . ."

"Yes, Peter, I understand; may God reward you for your patience. I'll tell Sister Portress at once to tell Sister Bursar . . ."

Peter emits a groan that sounds like a dying cow. Reverend Mother fears for the worst. "Oh, Peter," she says, "I know you must need air, standing there all this time. I have a few dollars here in my pocket. Let me see. Yes, it is just the right amount, and a dollar or two more. Take it Peter, quickly, open the door and get some air. And Peter, just one more thing before you go."

"Yes, Mother?" gasps Peter weakly.

"May God reward you."

'Deus Providebit'

John J. Capuano

How to raise $1,000,000 a year

IF any priest were to say to me, "I'm going to Italy, and I shall only have time to visit two places; which would you advise me to see?" I would immediately reply: "Go to Rome and see the Pope; then go to Turin and see La Piccola Casa della Divina Provvidenza."

You surely will accept my first suggestion; you may disagree with the second. But if you will take time to read this short article, you too will agree with me.

La Piccola Casa — The Little Home of Divine Providence — is a modern miracle that will do more for one's soul than many a retreat. In it there are housed about 6,000 persons afflicted with all kinds of sicknesses, cared for by about 2,000 nuns, priests, and brothers, with a charity that is at once selfless and zealous, like the charity of the brancadiers at Lourdes in France.

The marvel of it is that the Piccola Casa continues with the same religious fervor as when it was started 125 years ago by St. Joseph Benedetto Cottolengo (born in 1786; died in 1842; canonized in 1934). The marvel does not consist in the fact that some 8,000 persons are living it each day, but the fact that there are no invested funds, no campaigns for funds, no appeals, and not even a magazine to acquaint possible donors with the various needs. The Founder trusted entirely on Divine Providence, and geared the organization of the Piccola Casa in such a way that it can continue only so long as its directors and patients will trust entirely and only on Divine Providence.

Here is how it started. On September 2, 1827 a French family was returning from Italy to Lyons, France. They stopped off at Turin. The mother was with child, and there were three other children, the oldest not yet seven. That evening, the mother became very ill. They brought her to the hospital, which refused to accept her because she was a maternity case. Later they refused to accept her at the maternity hospital, because her time to become a mother had not yet arrived. Being poor like the Blessed Mother many centuries before, the family had to accept whatever was available. Hence, the sick mother was forced to lodge in a common room at the city hall, used to house the people picked up along the street during the night. The woman became desperately sick and they called the priest.

Father Capuano is assistant at St. Anthony's Church, Fitchburg, Massachusetts.

St. Joseph Cottolengo, a canon at the cathedral, happened to get the call. He rushed to the scene and assisted the poor dying woman until she gave up her soul to God. Afterwards he returned home with a heavy heart: "Why should that woman have been refused a decent room because she was poor?" He entered the cathedral, knelt before the altar of the Madonna, and prayed for a long time. As he talked with God through our Blessed Mother, he hit upon an idea he had always had as a boy — that of starting something in the way of a rest home and hospital for the needy. That was it! He would start a hospital for the poor.

He spoke of it to the other canons of the cathedral. They thought he was crazy. But Don Cottolengo persisted. A dilapidated old house was nearby. He asked and got it. After arranging it as well as he could and cleaning it up, he put some beds in the various rooms and began to wonder who his first poor patient would be. He did not have to wait very long. A woman with arthritis all through her body became the first patient; and then a second and a third came along. Soon word of the new hospital spread like wild fire, and before long there was no more room! "What will you do now?" some mockers chided him. Don Cottolengo gave a very simple answer: "I come from the town of Bra, some fifty miles north of Turin. Bra is famous for growing cabbage. Now, when cabbage plants are ready, they are removed from the hot houses and planted in cultivated ground. So with La Piccola Casa. It is ready to be transplanted. And we shall set it up elsewhere." And he did.

God Sends Help

After doing this, he had more room and received more patients. This meant more cooking, more washing, more need for nurses. Don Cottolengo never lost hope. "If God has inspired us to start the home and actually get it running, He will also send us the workers." And in fact God did, especially in the person of Miss Marianna Nasi-Pullini, who was to assist him in the founding of a new congregation of Sisters who would be registered nurses at the same time.

After 1827, when the Piccola Casa started, St. Joseph Benedetto Cottolengo instituted thirteen different families of Sisters, priests, and Brothers within the forty pavilions of the Piccola Casa. Then he divided the various sick into twenty-six families, depending upon the nature of the sickness. There are the epileptics, the feeble-minded, the orphan boys, orphan girls, the blind, the deaf, etc. The feeble-minded were his preferred. He used

to call them "i buoni figli"—the good children of the Piccola Casa. He had a sign carved into the wall of the pavilion where they lived, which stated: "These are the *buoni figli*. These are the pearls of our institution. We are unworthy to serve them. Let us serve them well all the time."

By now, surely you are wondering, "But how can so many persons be fed and cared for, if there are no established funds?" The answer was given a century ago by the saint himself. One day it was noon. The Sister in charge of the kitchen came running into his office, panting: "Father, Father, it is dinner time, and we have no bread, no soup to give the sick!"

"How much money have we on hand?" the priest inquired. The Sister looked in the little box in the corner. There were only three pennies in it.

"Good!" said the saint, "now everyone will see that it is not I who am running La Piccola Casa; but rather, Divine Providence." He went into his little chapel and there he prayed as only the saints know how to pray. Soon a knock was heard at the door. A man entered, deposited some gold coins, and departed as fast as he had come. Divine Providence was taking care of La Piccola Casa as it had for the past months, and as it has been doing ever since, and is now.

The question arises: will this Piccola Casa be able to continue in the future? The answer of course is yes, so long as the directors and the patients within it continue to love God cordially and to adore Him as they have in the past, to work hard, and to confide completely in God.

Fervent Prayer Is Necessary

Over the door as you enter are the words: "Seek ye first the kingdom of God and His justice, and all the rest will be given you besides." And so the patients do just that. Every single morning, everyone who is able attends Mass and receives Holy Communion. Every day, at least one hour is also passed in prayer before the Blessed Sacrament, by every one of the thirteen families of religious and priests. On everyone's lips as you go through the many buildings — forty of them — are the words. "Deo Gratias," giving thanks to Almighty God, Who alone has made and makes La Piccola Casa possible.

The watchword of this modern miracle is "Caritas Christi urget nos!" — the words of St. Paul conveying the spirit of Christ. And that is why at the beginning of my article I said: "Go to Turin and see La Piccola Casa." A visit to this marvelous institution makes one realize how far one is personally from the real spirit of

Christ. You see charity in practice. And if you will get up early in the morning and attend the community Mass with 2,000 others you will see a sight you will never forget.

You will see each of the various families of nuns occupying the center aisles of the church. Then in the right aisle, along the windows, all the families of mute boys; the deaf, and the lame, and the others. And away over on the other side, the same families of the girls. You will see the mutes praying as only they know how — by signs. And then when Communion times comes, you will see something that will bring tears to your eyes and will really stir your soul. You will see the deaf mutes approach the altar rail and receive from one of the four priests giving Communion for about ten minutes from a huge ciborium, and then you will see those deaf mutes return to their places and charitably take the blind boys by the arm, and lead them to the altar railing to receive! There before your very eyes, you will vividly see portrayed the Fatherhood of God and the Brotherhood of man.

While I was there two years ago, one of the patients had no legs but good eye-sight. He was very friendly with a tall man who had strong legs but was blind. The tall man took the small legless man on his shoulders, and together they approached the Communion rail and received the Immaculate Flesh of Jesus!

Will It Continue?

Will the Piccola Casa go on? It most certainly will, because it is founded on complete, selfless trust in Divine Providence. One day the king summoned Don Cottolengo to his palace.

"But Father, how is the Piccola Casa going to continue when God takes you?" he asked.

"Your Majesty," the saint replied — and just then the guards were changing the watch outside of the palace; and pushing the curtain aside, the saint continued, "see your guards down below? One approaches the other, salutes, and then takes his place. So will it be with the Piccola Casa. One of these days, God will send another priest. He will give me a salute; I shall leave, and he will take over."

Four successors have followed St. Joseph at the Piccola Casa since he died in 1842. At present, there are about 8,000 persons between the sick and the staff of priests and nuns. Three million Italian lire ($3,000) are needed every day to buy the food that is needed. Just to give you an idea of the quantity, two hundred pounds of salt are needed each day for seasoning the food alone. Ima-

gine how much meat, bread, and vegetables are needed! And yet nothing is ever missing. There may not be an abundance of these things. But no one ever goes hungry or naked or is uncared for, medically or otherwise. Some fifty-nine eminent surgeons of Turin and Italy offer their services free of charge. And donations come in from all Italy, all of Europe, even America.

There you have a brief description of this modern and wondrous miracle. Like the saints of the past ages, Don Cottolengo brought about this wonder because he literally believed the truth of the words of Christ and was humble enough to put them into practice. Perhaps the best way to terminate this article is to quote an expression of the saint that explains the Piccola Casa better than anything else. St. Cottolengo used to say to his patients and priests: "If the ciboriums are full, the wheat bags will be empty; but if the ciboriums are empty, then the wheat bags will be full!"

Head Of The Dominicans

What kind of a man is Father Michael Browne, the first Irishman to be elected General of the Dominican Order?

He is a friendly, soft-spoken giant—about six feet six inches tall—well known for his learning and doctrine. Born in Grangemockler, Co. Tipperary, sixty-eight years ago, he entered the Dominican Order at the age of sixteen, then came to Rome, where he has spent the greater part of his life.

For thirty years he has been professor of theology at the Angelicum, the Dominicans' university. Between 1932 and 1941 he was Rector of the same college.

In 1951 he was appointed Master of the Apostolic Palace, a post instituted in the days of St. Dominic by Pope Honorius III (1216-27). Originally, the Master of the Apostolic Palace had the task of teaching religion to the servants of cardinals who went to visit the Pope.

While the cardinals discussed Church affairs with the Pope, their domestics sat in the ante-chamber and learned the Catechism from the Master of the Palace. Little by little the functions of this Vatican official grew in importance until he became the Pope's personal theologian.

He is the only member of the Papal Court to dress completely in white, like the Pope himself. The importance of the job was further increased in 1952 when the Master of the Apostolic Palace was appointed theologian of the State Secretariat, the Vatican Foreign Office.—**Sunday Express.**

Catholic Charities and Mental Hygiene

Procuring mental treatment for the poor

Robert P. Odenwald, M.D., F.A.P.A.

THE role of the Catholic Charities varies a great deal from one community to the next as do the demands made upon its facilities. Only those actively engaged in the management of its work could adequately enumerate the many functions which it performs.

Since Catholic Charities has as its purpose the combined physical and spiritual care of the members of the Church mainly through material means, there are, at least in the larger cities, many requests made for medical assistance. The method of approach to such problems is to send an adequately trained, medically oriented social worker to investigate the case. If there is an actual medical need and if the potential patient is without sufficient funds to pay for the necessary medical assistance, the community resources available to such individuals for such purposes are explored. Then the needy person is referred to the proper allied community agency for the help required. Certain cases of financial need are given direct help from Catholic Charities' Funds, depending upon the nature and extent of their need and the purpose and scope of other available community agencies.

Recently it has become strikingly apparent that the assistance presented by Catholic Charities in the field of psychiatric illnesses is thoroughly inadequate. At the present time, requests made to Catholic Charities for assistance in mental illness are probably one of the less frequent types of requests. This may well be an artificial paucity. It is a well authenticated fact that the ratio of emotional illness to physical illness is considerably in favor of the former. There are two reasons why requests for medical assistance, made to Catholic Charities, are in the vast majority for physical ills. The Catholic Church has a world-wide reputation for care of the physically ill. This same is not true in the area of mental illness. Witness the extreme rarity of Catholic mental institutions. True, the history of the Church does attest to some excellent work done by certain orders of the Church for the mentally ill. However, generally speaking, where mental health is a critical problem the Church has not been an active leader.

A second reason why our people do not go to Catholic Charities for help in mental illness is that the priests are not able to properly evaluate men-

tal illness and to show some understanding of and sympathy for the problem. As with so many people, mental illness is for them a terrifying mystery which disturbs them deeply.

The excellent work which Catholic Charities is doing in so many other fields should be and can be duplicated in the area of mental diseases. Statistics prove the true need for such a program. We have proposed two explanations of why there may be in many areas an apparent lack of such a need. However, we do insist that it is only an apparent lack. Catholics are, on the whole, as prone to serious mental diseases as are others. Their Church should be as prepared to help them in this need as it does so graciously in others.

Two Great Problems

There are two great problems in expediting such a program. One problem involves the client, the other involves the doctor.

The problem of the client or patient is the difficulty in evaluating his mental status, judging whether or not he needs mental therapy and how much, and then prevailing upon him to acquiesce to the treatment, if some is deemed necessary. In a practical sense, the burden of this problem frequently falls upon the shoulders of a priest. Bewildered and frightened relatives may speak cautiously but anxiously to their pastor about the mental changes in a member of the family. A penitent in confession or a confidant outside of confession may reveal such bizarre intellectual or emotional content that the priest must seriously wonder about the mental status of such a one.

We do not propose that the priest must shoulder the burden of such problems alone and unaided. His training does not fit him for such a role. Nor would we suggest that his training be altered so as to fit him for this function. Such a course would necessarily lengthen his training and would not add to his priestly office in a direct way. We do believe that seminarians should be trained adequately in normal psychology and, subsequent to this, obtain a summary knowledge of the history and theories of psychiatry as well as some practical points on the recognition of mental illness. We do not propose that even this training should adequately equip the priest to answer the "question of the patient" posed above. Indeed, to set himself up as a guide in such problems would be presumptuous and might be extremely dangerous.

But what should a priest do? To whom should he turn for advice and assistance? Frequently he knows no psychiatrists personally, rarely but occasionally he mistrusts all psychiatrists, and usually he is at a loss as to how to go about even asking for advice in such

a matter. A corollary of this entire situation is that, although many priests know very little about psychiatry, they are none the less sufficiently acquainted with the field to appreciate the fact that they should have some care about sending a person to "any" psychiatrist.

Staff Psychiatrists

Catholic Charities could well alleviate this difficult situation by having on its consultant staff qualified psychiatrists who would be available to priests for consultations regarding members of their flock. In this manner the priests would be relieved of the great burden of responsibility which is sometimes thrust upon them in regard to mental illness. The priest would contact Catholic Charities. This organization in turn would refer him to a consulting psychiatrist who would take what measures he deemed professionally necessary to aid in the immediate diagnosis and care of the patient. If the patient should be so seriously ill as to require hospitalization either for his own safety or for the safety of the community, the psychiatrist could expedite this disposition of the patient much more quickly, much more objectively, and much more blamelessly than could the priest.

This, we believe, is the minimum that must be done. Just as psychiatrists are not qualified theologians, so priests are not qualified psychiatrists. Because of the many philosophical implications and moral problems revolving around the field of psychiatry, at least in its theoretical background, the priest is often not even qualified to choose a psychiatrist for one of his parishioners. Therefore, in order to help the priest in dealing with mentally ill people by distinguishing the severity and extent of their illness, by offering aid in hospitalizing patients when necessary, by offering advice on psychiatric help available, by being accessible to the priest for advice on pastoral care of psychiatric problems — these are the factors which Catholic Charities should make available to priests by a system of staff consultants in psychiatry.

Remuneration

Most moderate sized cities have several Catholic psychiatrists of sufficient good will who would be happy to contribute a reasonable amount of their time to this project as we have outlined it above. Catholic Charities could thus have a functioning group of competent psychiatrists available for the purposes mentioned above. The larger the group of psychiatrists the less time each would have to contribute to the work, as they could be called in turn when necessary. If funds were available, Catholic Charities could pay at least a token fee to the psychiatrists participating.

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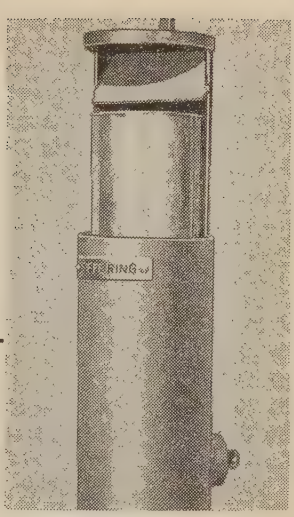

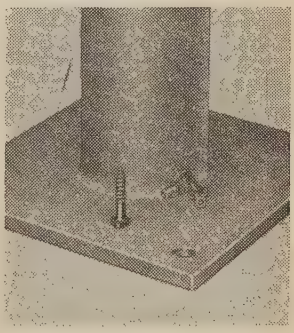

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However, the lack of funds should not deter Catholic Charities from progressing with a plan such as this; for it would be unreasonable to suppose that some psychiatrists would not make themselves available even though their work might be completely gratuitous.

In areas where psychiatrists of proper orientation and sufficient generosity are rather few in number, this project might more successfully be arranged on a diocesan basis so that the smaller towns could be served by the psychiatrists of the larger cities.

The above discussion has presented the first of the two problems which seems to handicap the Church in mental hygiene work. This first problem was "the problem of the patient." In presenting this problem of discovering, diagnosing, and hospitalizing the serious mental patient we have discussed our proposed solution to the problem, viz., the establishment on a city or diocesan level of a group of psychiatrists who would act as consultants to the Catholic Charities of that locality.

The second problem handicapping the activity of the Church in mental hygiene is "the problem of the doctor." Part of this problem and the solution we propose have been mentioned in the section above. However, it may well bear some repetition.

One of the elements contained in the problem of the doctor is the choice of a psychiatrist. There is considerable controversy even among competent psychiatrists as to whether the religion, the philosophy, or the morality of a psychiatrist is of any importance in his treatment of patients. A priest who is unacquainted with the theories of psychiatry, the implicit or explicit philosophies of various schools of psychiatry, the methods and techniques of psychiatry which may certainly have moral implications — a priest with only a superficial understanding of these problems is rightfully ill at ease when he is asked to recommend a psychiatrist for some one. Catholic Charities could with ease set up a staff of acceptable psychiatrists and thus be prepared to help the priest select some one. We do not imply that the staff of consultant psychiatrists would necessarily be Catholics. Many considerations should go into the selection of such a group, considerations which are not appropriate to the present discussion.

Availability

A second problem relating to the doctor is that of availability. As we mentioned before, many smaller communities are without psychiatrists or the choice is so limited that acceptable men are not available. We discussed above the advantage that a psychiatric staff on a

diocesan level could have in such a situation. In terms of time and expense of travel, the psychiatrists in the larger cities are never too distant from the smaller communities or rural areas.

The third and perhaps most important problem in relation to the doctor is the expense of treatment. The role of consulting psychiatrist, as we have outlined it in the first part of this discussion, would not include actual treatment of patients. Therefore, we feel that in addition to the above "minimal plan" something more should be done.

Some few cities have successfully planned and are now operating free mental treatment clinics. These have been started simply by a group of interested citizens who saw the need in a school system, for example, and set out to relieve that need. They have enlisted as volunteer psychiatrists, social workers, psychologists, remedial teachers, stenographers, accountants, and in some cases even janitors. These people contribute their time and services according to some mutually agreeable schedule. It may not involve more than one evening a week or even one evening every two weeks. The more volunteers that are obtained the less each is called upon to give of his time.

It is our belief that in most large cities a clinic could be planned along the lines we have just described. This would be especially true in a city where Catholic universities were engaged in training young men and women for medicine, for psychology, for social work, etc. In these situations the advanced graduate students could be asked to spend a good deal of time in "clinical training" in the free clinic that we have here proposed.

It Has Been Done

Naturally, many object that such a project cannot work because of lack of funds, because it depends on gratuitous services, because of a million odd reasons. In reply to these objections we can say that in matter of fact such clinics are operating successfully on a non-sectarian basis. Surely the ideals and motivations of Catholic professional people and Catholic students should be sufficient to bring success to a project of this nature. Catholic Charities need only master the forces already at hand to accomplish this end.

In summary, we repeat that there is a great need for the care and treatment and, most importantly, for the prevention of mental illness among our Catholic people. Catholic Charities can help in this need in a very real and practical manner. First, Catholic Charities can obtain the assistance of well-chosen qualified psychiatrists to

assist the priest in his diagnosis and disposition of mental illness. This is the minimal goal that should be accomplished. Secondly, Catholic Charities should call upon the help of professional people to volunteer their services in the organization and management of free clinics to actually treat the mental ills of those who cannot afford private care.

The conquest of mental illness is one of the greatest challenges remaining in the field of medicine. To return human beings to their reason, to help them achieve proper control of their lower instincts, to give them motivation—these are tasks which the Church has long struggled to accomplish. In psychiatry, the Church and Medicine are in their closest alliance. It is for the good of our Catholic people to improve their opportunities for mental health.

Labyrinthine Ways

A drunken man leaned his black shaggy head against the wall of a bar on Sixth Avenue. His forceful voice rang out with a deep emotion that silenced the cynical chatter of his friends.

He was reciting a poem. It was "The Hound of Heaven" by Francis Thompson.

I fled Him down the nights and down the days:
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind . . .

A young girl who was listening crept out of the bar into the grey light of the morning and sought the nearest Catholic Church, where she heard her first Mass. She was one of America's top Communists, a member of the editorial staff of *The Daily Worker*. Her name was Dorothy Day, and she went on to help found the Catholic Worker Movement.

code and cult

Joseph F. Marbach, J.C.D.

WHAT is the rule about the time when we may anticipate Matins and Lauds for the following day?

Matins and Lauds may be anticipated from two o'clock in the afternoon, in all cases *validly* and for a slight reason at least, *licitly*. Perhaps you may belong to some organization such as the Near East Welfare Association which allows its members to anticipate from noon, but we are answering your question for the priest considered apart from any diocesan or organizational or religious faculty.

The writer in *The Casuist* (Wagner, 1908) gives the following background for the above view: "St. Alphonsus, in the first edition of his Moral Theology, called this opinion most probable, *probabilissima*. In the later editions, however, of his work, he retracted these words, and expressed his belief that the truer opinion was that it was not allowed, without a special permission from the Holy See, to anticipate the office at two P. M. But Sabetti, Bucceroni, Ballerini-Palmieri, Genicot, Noldin, etc., as well as the Salmanticenses, Sanchez, Viva, etc., all agree in saying that the opinion is solidly probable, that holds that a priest may anticipate his office every day at two o'clock in the afternoon without any special authorization from the Holy See.

"They reach this conclusion in this way. In the beginning, matins and lauds were recited during the night time. Gradually, however, the practice grew up of anticipating the next day's office the evening before, after sunset. In the course of time this was improved on, by reciting matins and lauds when the evening began to fall, that is to say, when the sun was half way between the zenith and the horizon. Because, when the sun reached this point, the *tempus vespertinum* began.

"Finally the custom grew of anticipating the next day's matins and lauds, from the beginning of the *tempus vespertinum* not of the *natural* day, but of the *ecclesiastical* day. Now, the *tempus vespertinum* of the ecclesiastical day began at two o'clock. That is to say, the evening of the ecclesiastical day began when vespers were recited in the choir. Vespers were recited in choir when the sun was half way between the zenith and the horizon in the afternoon. Now, however, vespers are recited in choir at two o'clock P.M., so that two o'clock P.M. is now the beginning of the ecclesiastical evening. As soon, therefore, as vespers have been said in the choir, i.e., about two P.M., the next day is, figuratively speak-

ing, beginning, and the office of the next day may be begun." —vol. II, pp. 49-50.

The same author states that even if a priest has no special reason to start the next day's Matins at 2 o'clock in the afternoon, the very convenience of such anticipation and the regularity he follows in reciting the Office, are ample reasons for anticipating every afternoon at 2. Cf. Noldin-Schmitt, *De Praeceptis,* (1941), n. 773.

The pagella of faculties granted to members of the Near East Welfare Association (480 Lexington Ave., New York 17, N. Y.) includes the following: "The faculty of reciting, immediately after mid-day, Matins and Lauds of the day following, provided the Office of the day occurring has been completed."

The same faculty is enjoyed by Special and Perpetual Priest Members of the Society for the Propagation of the Faith, and by members of the Missionary Union of the Clergy. You could then contact your own diocesan office of the Society for the Propagation of the Faith, or the national office at 366 Fifth Avenue, New York, N. Y.

May secular priests wear "Jesuit" birettas, without that frowzy pompon? I say "frowzy" because sooner or later the pompon gets that way, especially when some dust and rain gets on it. The "Jesuit" biretta is much neater. Maybe it too, just as their cassock, is really a secular priest's (Spanish) biretta.

Unless your diocesan regulations mention the point, you are free to wear this other type of biretta. The Paulists and the Norbertines use this biretta, as do the priests of the Society of the Divine Word—and no doubt there are others who use a biretta without a "pompon." The biretta, like the cassock, is not an ecclesiastical vestment in the strict sense, and so I believe we may give a casual answer.

Recently we received from the Bishop the permission to binate on weekdays on the occasion of a funeral or marriage. The letter states: "It is understood that no second stipend can be accepted by the priest who binates." This is understood differently by different priests.

One group insists that "accepted" means that the people who ask for the Mass must not be allowed to give an offering. The other group understand "accepted" as meaning that the offering can be taken as usual by the priest, but not for his own possession.

Then the question arises as to what is to be done with the offering, if taken. Formerly, we had permission to take a stipend on Sundays and send the offering to the seminary. Sending it to the seminary was stipulated as the condition upon which alone it could be taken.

In the letter granting this new permission to binate on weekdays, nothing is said as to what shall be done with the offering. Therefore, it would seem that the matter is left to the priest's discretion. Can you, or rather, will you be so kind as to settle these problems for us?

Canons 824 and 825 forbid the priest who binates to take a second stipend. Lest however you suffer from your extra work, I find no objection to your keeping whichever would be the larger offering, and sending the other offering to another priest to say a Mass for the other intention. The larger stipend you keep, while the smaller stipend results in two Masses for the one intention—one which you offer gratis and the other offered by the priest to whom you sent the stipend. Incidentally, this seems the best solution also for "Announced Masses" at *all* the Sunday Masses—which is an abuse and a dangerous practice.

Your question involves local, particular regulations and thus it would be best to ask your Chancery for its official interpretations. Usually any indult for week-day bination includes the clause: "dummodo nullus alius sacerdos liber praesto sit pro celebratione alterius Missae, vetita celebranti eleemosynae perceptione pro una e duabus Missis (c. 824)." The matter of conscience then involved in your question would more properly be answered by your own Bishop. I would however judge "perceptione" to mean "keeping" so that you could "accept" two stipends from the people for the two Masses, but "keep" only one.

Cf. the comments of Fr. Bastnagel in *The Jurist,* V (1945), 129-133. For the historical background of this question, cf. Fr. Schmidt in the same magazine, pp. 222-223.

The question of the propriety of sending the second stipend to the seminary through the Chancery is a difficult question and is best settled by Indults from the Holy See specifically allowing it. Fr. Bouscaren in his *Canon Law Digest,* II, pp. 446-447, quotes the following excerpt from the Cardinal Prefect of Propaganda to the Bishop of Trichonopoly: "7. The Sacred Congregation by this letter grants you the faculty of allowing your priests to accept another stipend for the second Mass in case of bination, provided they send the money to the Bishop for the seminary or for the diocese, this faculty to last until the expiration of your other faculties."

In the same volume, pp. 204-207, Fr. Bouscaren gives the decree of the Sacred Congregation of the Council concerning a similar problem in a certain diocese. I don't think the problem visualized in this decree is the same presented in your question, so I give merely the reference for your perusal.

In a decision of July 1, 1918, the Sacred Consistorial Congregation did declare that any Indults which a Bishop might have to permit the application of Masses for seminaries are not revoked by the Code—cf. the first volume of the *Canon Law Digest,* p. 49. In this same first volume, pp. 393-394, and p. 402, there are cases of such Indults and questions pertaining to them—which again I leave for your perusal.

Disgrace After Meals

Although my father never accompanied mother and us to church (in Connaught) if he could avoid it, he was very respectful to the rector and curates and, should he be at home when one of them called, would always regale them generously with madeira, sherry or whiskey, rich cake, and richer stories.

He would seldom allow any of the curates to leave the house without firmly asking the poor, shamefaced young man to "kneel down and offer a prayer."

To this day, family prayer means to me a vision of upturned heels on the drawing-room carpet, the aroma of wine, whiskey and cake, the clergyman's subconscious protest at what he instinctively felt to be a bit of blatant religious exhibitionism, and my father's unctuous rectitude at having so nobly discharged his duty in that state of life into which it had pleased God to call him.

Once he was so ill-advised as to tackle the old rector. He came to tea with Lady Olivia FitzPatrick and, as one of father's fantastic inconsistencies was a desire to stand well with women as a good religious family man, he asked the rector to conclude tea with prayer.

To our enchantment, the grand old boy spluttered angrily: "Go to Hell, Huston, and say your own damned prayers; or go to church oftener and listen to one of my curates doing an unpleasant duty by saying them for you!"—Desmond Chapman Huston, **The Lamp of Memory.**

NATIONAL ORGANIZATION
for
Decent Literature

OBJECTIONABLE LISTING
JANUARY—1956

NOTE: With this issue the format of the NODL list changes. In the future a list of current objectionable publications will be issued each month. The entire listing of available publications will be printed quarterly.

COMIC BOOKS

The NODL reviewing committee did not consider any comic book evaluated in its last survey to be in serious violation of the NODL Code. However it did raise certain objections to some features in a number of books which caused these books to be classified as "borderline." The objections of the Committee are being presented to the Comics Code Authority, the organization which has done much to improve the content of comic books in the past year.

ACE
Love Me To Death
The Naked Jungle
The Squeeze

AVON
A Lady Named Lou

BANTAM
Bhowani Junction
Giveaway

BERKLEY
Only A Woman

BEACON
Lady Cop
Scandalous Lady

CREST BOOK
Whiz Bang

FIRST EDITION
Women

GOLD MEDAL
The Dead Darling
The Decoy
We Walk Alone

LION
Desperate Asylum

POPULAR
The Image and the Search

PYRAMID
Diary of a Nun
Mademoiselle De Maupin
Town Quarry

SIGNET
Gold of their Bodies
The Body In Bed
To Find a Killer
Warrior's Return

MAGAZINES
Anything Goes
Battle Cry
Cuckoo
Rogue
Sepia
Sh-h-h-h
Zest

BOOK REVIEWS

A Popular Explanation Of The Four Gospels

Father Smith Instructs Jackson Series

by Rev. Bruce Vawter, C.M.

Our Sunday Visitor Press, Huntington, Ind. Two vols., pp. 856. Maps and Index of Gospel Passages. $4.50

FATHER Smith had much more on his hands in taking Mr. Jackson through the Gospels than he did when instructing him from the Catechism. This is evident in the two volumes needed to report the effort, and no less so from the questions put by the pupil. But now Mr. Jackson is a devout and enquiring Catholic; and Father Smith has turned out to be an unusually well read parish exegete. Neither could put his time or talents to better use than in this type of discussion of the Gospels. For practical purposes the text followed generally is the Gospel harmony worked out by Father Stedman in his *My Daily Reading from the Four Gospels.*

In evaluating this recent addition to our popular literature on the Gospels, two separate questions arise. The more important of these, obviously, is the quality of the book as an exposition of the Gospels. The other has to do with the dialogue form in which the explanations are presented. In either aspect, however, we must not lose sight of the fact that Father Vawter aims only at a popular course on the subject; that he realizes the capacity of his pupil and intends first of all to make his instructions both clear and interesting.

One does not read far into the work before recognizing that the author is a competent biblicist in his own right, and that he is fully conversant with the latest and most authoritative interpretations. Herein lies the chief value of the book, and especially because of its non-professional destination. In the present state of biblical studies, when modern research is doing so much to improve our understanding of the Scriptures, there is a particular need of literature that will prudently and yet honestly channel to the Catholic reading public the considered and sound views of the professed scholar. Father Vawter is not only capable of weighing such views, but also of justifying them when they might appear in any way novel. Further, he knows the difference between an explanation and a polemic; he offering the first to an intelligent layman, and finds no need of the second.

The reader who here places himself at the feet of the author, particularly should he be a cleric, will at times wonder at some of the interpretations. The biblicist will at times disagree with them. For the most part the matter will not be of major importance, and even then the author will be able to provide good backing for his opinion. He is hardly ever speculative, in the sense of offering his own guess. In fact he too often ad-

mits our inability to explain certain situations, which is frank if not too advisable in a book intended for the layman. There are a few instances in which the answer is rather moralizing than explaining; there are others where greater emphasis might seem required. But none of these will interfere with the final and eminent excellence of the book. It is a thorough and thought provoking exposition of the Gospels.

The literary dress of the work, the dialogue, has generally the merit of serving both clarity and relief. These are, of course, extremely desirable. Yet in the present instance one is inclined to hesitate over its efficacy. To start with, its application here is something less than brilliant, as might be expected of an author whose primary objective is accuracy in material rather than literary. The conviction develops that the form is much less adaptable to this subject than to an explanation of the Catechism. It leads to unneccesary length at times; it interrupts an occasional argument where continuity would be more effective; it too often puts Mr. Jackson in the place of the instructor. It is patent that the author is not altogether making a straw man out of his interrogator, and still he is frequently more than the foil he should be in this genre.

It should not, however, be claimed with too much confidence that the weaknesses of the form, however, observable by some readers, will prove a serious hindrance to the efficacy of the work. It can, without question, be recommended as an excellent follow-up for converts, as a guide for clubs studying the Gospels, and even as a reference book for the cleric. Father Vawter concludes with the hope that Mr. Jackson will now be more devoted to an intelligent reading of the sacred text of the Gospels; and we can only wish him the greatest success in the consummation of this commendable practise.—Rt. Rev. Wm. L. Newton, S.S.D., Elyria, Ohio

Graceful Living

by John Fearon, O.P.

Newman, Westminster, Md., 1955, pp. vii—160, $2.50

THE great Apostle of the Gentiles made it one of his constant rules of conduct to be "all things to all men." Since so many persons today are disinclined to read anything heavier than *Life* magazine, there is a definite need of a presentation of the truths of the Faith in a manner that will entice these persons to take up and read. In the spirit of St. Paul's principle, Father Fearon has attempted to present the essentials of Thomistic teaching on the seven Sacraments in a lively, sparkling, and at times, even breezy style.

The author's chief aim is to stimulate the reader to a greater appreciation of the Sacraments. In order to attain this end, he tries to bring out the most appealing aspects of each sacrament, following the line laid down in his general statement that "In moving the mind and heart and feelings of man, the sacraments have the persuasive power of truth that a teacher has, the attractive power of beauty that the artist has, but

over and above all this, they have the power of God Himself to move the mind and heart of man . . ." (p. 4).

While the entire book is very well done, some, doubtless, will prefer some parts of it to others. To this reviewer it seems that the chapters on the sacrament of Penance are among the best in the book. The author brings out very well how wonderfully adapted to human psychological needs are the admission of guilt, the assurance of pardon, and the performance of an act of satisfaction. And the contrast between confession and a civil court of justice is very effectively drawn.

In treating of the Mass, the author properly lays the chief emphasis on the interior conformity of the soul with the dispositions of Christ, stressing the fact that the Mass is a dramatic re-enactment, in which those assisting need most of all to "live through the drama with him." He makes it clear that unless this is done, the use of the Missal, congregational singing, etc., will not achieve their essential purpose.

We do hope, however, that the author will not be misunderstood when he says (p. 104) that the constitutions of religious orders do not prescribe the chanting of the office during Mass, and that therefore, the use of the Rosary, "the poor man's breviary," "is not as good as the Mass." What the author says is true, but yet, there is no competition between the Rosary and Mass. Although there really is no prescription that the office ever be chanted at Mass, Pope Leo XIII did order that during October the Rosary be recited either *during* Mass, or later in the day at Benediction. The use of the Missal is certainly objectively the best. But, as the *Mediator Dei* points out, not all can use it effectively at all times: hence, for some at some time, it may be better to use some other means that will help them to "meditate on the mysteries of Jesus Christ" (*Mediator Dei*, par. 108, NCWC ed.). It is obvious that the Rosary can be a means of doing that, and a help towards carrying out Fr. Fearon's suggestion that "we live through the drama with him" (p. 105).

Priests will find Fr. Fearon's book very helpful in supplying practical comparisons which they can use to good advantage in their instructions on the sacraments. And many lay readers who might otherwise not be tempted to read a religious book, would find this one stimulating and a help towards making their religion a more vital influence in their everyday lives. —Wm. G. Most, Loras College, Dubuque.

The Christian Life Calendar

by Rev. Gabriel Ward Hafford & Rev. George Kolanda

Bruce, Milwaukee, 1956, $1.00

THIS is the first liturgical calendar to come to our attention which is based upon the new *Ordo*. Being liturgical it begins with the first Sunday of Advent and ends with the last Saturday after Pentecost.

Each day of the year is identified by the date and by its liturgical status, having the *Ordo* notations for the Mass and the Office from Lauds to Compline. Natural-

ly, days of fast and/or abstinence are clearly indicated. There is also a brief comment for each day, drawn from the life of the saint commemorated or from the texts of the Mass. The comments follow the breezy patter that Father Hafford gets off for the younger set in his syndicated weekly column. Some older folks like it, some do not.

At the end of the calendar are the rules for fast and abstinence and a chart of fast and abstinence days, which is correct except for Holy Saturday, since the rules for that day have but recently been changed.

The calendar measures approximately 6½ inches square, has a spiral binding, loose pages, and is so constructed that when it is hung on a nail the whole week is in view.

A very useful piece of work, handy and colorful. — Raymond Gribbon, Baltimore.

The Friendship of Christ

by Robert Hugh Benson

Newman Press, 167 pages, $2.75

SPIRITUALITY with its feet on the ground, soundest of theology, and Benson's style and diction in which to couch what the author has to say—that is the recipe which the famed Benson applied in this delightful volume which the Newman Press now reprints in attractive form. The forenote says it is a condensation of a series of sermons, and the author is said to have apologized for the condensation, saying he preferred to suggest thoughts rather than develop them fully.

That may be the case, for whatever it matters. What does vitally matter here is the fact that these are profound pages which any man can read to his lasting spiritual profit, whether he be master or novice in the spiritual life. It may not be the greatest thing Benson ever wrote. It may not even be his best spiritual work, though there are plenty of people who would maintain exactly that. They would be largely the people who have read and pondered this thing since it first appeared in 1912; those who knew and loved it then have never forgotten about it, and those who now make its acquaintance for the first time will have reason to remember it just as well.

The author takes as his point of departure the thing which he claims is the essence of any true friendship. That, he says, is the fact that each friend reveals himself completely to the other, casting aside all natural reserves, and showing himself as he really is. When one of the partners in such a friendship is the Master who Himself told us that He preferred to call us friends rather than servants, it opens whole vistas of spiritual doctrine which the enchanted reader will here see gradually unfolding to his vision of spirit.

There are some specially fine chapters, though it is invidious to make comparisons where the whole is so rich: Christ in the Eucharist, and in the Priest, and in the Church, and in the Average Man, and in the Sufferer—those are some of the exciting chapter-heads; and they do not belie the charm and the power of the contents. The closing section is made up largely of a series of medita-

tions on the Seven Words of Our Lord from the Cross. There is a temptation to take it for granted that one has read all that can be said on that well-worn topic. The reader here will find more than a few thoughts suggested that he wishes he had thought for himself. For example, the climax of the meditations is the idea that after His death in torment, Christ RESTED. *Ex pede Herculen!*

That is a fair enough sample of the sort of thing Benson spreads lavishly here for the delight and the spiritual enrichment of his readers. If the book has its deserts finally, those will be many.—F. J. Mueller, Blairsville, Pa.

St. Pius X
A Pictorial Biography

by Leonard von Matt and Nello Vian

Henry Regnery Company, Chicago, 1955, pp. 90, $6.00

THIS large volume is a treasure, not only because of the 150 superb photographs which pictorially tell the life-story of St. Pius X, but also because of the short introductory essays which precede each of the 30 sections of pictures. Those essays are simple and to the point and yet classical and sufficient.

The pictures take one through the little world of Giuseppe Sarto, now known to the world as the beloved St. Pius X, from his birthplace to the sarcophagus of glass in which his relics now rest under the altar in the Chapel of the Presentation of Our Lady in the Temple, within the Basilica of St. Peter. Before each group of pictures there is a brief and yet satisfying description of each of the photos in that section. When looking at the pictures one has to refer back, but only a number of pages. One would naturally like to have the description of each picture on the page on which it appears, Geographical Magazine style, and at first it is somewhat irritating that one is a bit inconvenienced by the arrangement in this book; but on further thought, considering the many magnificent full-page photographs, one realizes that this could not well have been done otherwise.

The English translation, based on the original German, is by Sebastian Bullough, O. P. He has given a splendid rendition. It just goes to show again that to translate a work from another language into one's own is on a par with producing an original work. Thus we here have, in the text alone, a sufficiently comprehensive biography—one which, combined with the pictures, stamps indelibly upon the reader's mind the life and work of this great Pope.

Considering how some other very slender books sell for almost half the price, one wonders how this large, presentable volume can be sold for the price given. It is indeed a bargain.—W. Herbst, S.D.S., Lanaham, Md.

Waterfront Priest

by Allen Raymond

Holt, New York, 1955, $3.50

CORRUPT and contented are the docks of New York. This is the story of the efforts of a Jesuit priest to rally forces of decency in the nation and communi-

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ty to wipe out the infamy; but most important of all, the story of his efforts to instill courage and a love of justice into the hearts of the workers, the chief victims. It is a story that ends with failure, but it is a failure that will not endure.

The movie, "Waterfront," dramatized the priest and his fight.

There is corruption and pilferage in all the docks of all the world. But in the great harbor of New York those evils have reached and sustained a shameful peak.

In New York the corruption is many-headed: cold and unscrupulous employers, vicious hiring methods, gangs of racketeers, swarms of unrepentent convicts and an evil, old union — draped over all this a mantle of surprising respectability by the strongest people.

It was a scandal for years that the official labor movement, or a good two-thirds of it, recognized the inefficient, bought, and cynical leadership of the International Longshoremen's Association-AFL as a part of legitimate labor, in good standing, mind you! It was a scandal that high public officials, and others—including church men, many of our own—did not think it beneath them to clasp the dirty hands of the misleaders of this most unworthy union.

Finally the forces of the community turned. The AFL expelled the ILA and attempted to win away its members and its contracts. Public officials turned against it. But it still had some allies left. It found them in public office, in greedy and vain union leaders, and in mysterious places whose depths have not been plumbed. It won two elections. It rid itself of the weak old man who was nothing but a facade. A majority of the men who work on the docks were either afraid or corrupt and contented and they voted for the continuation of the evil ruin that brought sorrow and even death to so many decent and honorable men.

The Catholic record on the docks is mixed. It is to our shame, since most of the dockers are ours, that we did not provide a native leadership of high calibre years ago. It is to our shame that the clergy of the area did not rise up spontaneously and lead their people to throw off the evil yoke. But it is to our credit that among the pioneers who sought to reform the docks were Catholics like Dorothy Day and the idealistic young Association of Catholic Trade Unionist members beginning in the thirties.

It is to our credit that George Meany, president of the AFL, native of New York and practical Catholic, took a most unprecedented step in declaring war on the entrenched evil of the old ILA.

And it is to our greatest credit that the symbol of decent courage and uncorruptible honesty in the fight against labor and employer deceit and infamy is a Jesuit priest, Father John M. Corridan. This book is a factual record of what he and others did—persistent hard work, the ability to inspire and lead, humility and the utter refusal to admit discouragement. That is the story of this priest and his allies, it is a story that is not ended. The fight goes on; it will succeed.— Charles Owen Rice, Natrona, Pa.

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The Retrial of Joan of Arc

by Regine Pernoud, translated by J. M. Cohen

Harcourt, Brace & Co., New York, 1955, pp. 264, $4.75

AFTER an unjust trial under the presidency of Bishop Cauchon, which lasted some three months, Joan the Maid, the savior of France, was condemned as a heretic and burned at the stake. Five hundred years later she was canonized by the Pope and became an object of veneration in the universal Church. However, some twenty years after her execution both Charles VII and the Inquisition itself investigated the trial under Cauchon, found it unjust and reversed the decision—though, of course, the sentence was irreversable. This investigation and retrial form the subject of Madame Pernoud's present work. She has a Doctorate in Letters from the Sorbonne, experience as chief archivist of the Museum of French History, and fame as an author of historical books and articles—all of which qualify her for the present effort.

This work is based on hitherto unpublished and untranslated manuscripts, and on Quicherat's five-volume work on the subject. Thus it provides something historically sound yet new for English readers. For the most part the book contains *verbatim* testimony of counts, priests, court-reporters, farmers, relatives and playmates. Fortunately the ancient, canonical *inquisitio famae* was thorough.

Every book about St. Joan of Arc is bound to have some drama about it, and the retrial is no exception. Modern readers know the outcome of the investigation ahead of time, but the original discovery of such enormous skulduggery must have been astounding. In the first place, Cauchon had no jurisdiction in the matter. In the second place, Joan had no defense attorney. A second set of court reporters sat behind curtains and falsified her testimony. Clerical spys were introduced into her cell to win her confidence and betray it. Sleight of hand with two different sets of prepared documents was used to trick her in her so-called abjuration. The whole trial took place under English control.

While high-lighting the depravity of the original court, Mademe Pernoud still makes their travesty of justice plausible. In her forty-page introduction she likewise explains the twenty-year delay in initiating the retrial and the six-year period required for its accomplishment. Without being intentionally apologetic or historically unfair she points out how both trials by the Church followed political expediency, yet differed in their outcome by reason of the different characters of Bishop Cauchon in the first place and the Inquisitor Jean Brehal in the second place.

This is a sound, scholarly book and belongs in every library. At times it is hard reading, e.g., when giving historical background, but at times it reads better than a newspaper, e.g., when quoting witnesses. Everyone enamoured with

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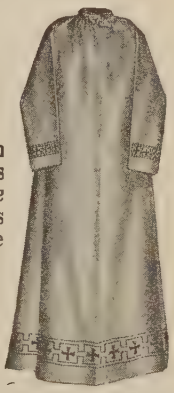

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the Maid will welcome this translation.—John Fearon, O.P., Los Angeles.

Edel Quinn, A Heroine of the Apostolate

by Bishop Leon J. Suenens,

C. J. Fallon Ltd., Dublin, pp. 272

THE Auxiliary Bishop of Malines has already completed his excellent "Theology of the Apostolate." In that book Bishop Suenens presented the doctrinal foundation of the work and spirituality of the Legion of Mary. In "Edel Quinn," the life of one member of the Legion, he shows how effective these principles are in personal spiritual formation and in the success of the lay apostolate. The author is enthusiastic about the Legion of Mary, and his life of Edel Quinn should communicate his enthusiasm to others. It is simple, well written and inspirational. Archbishop Montini has said of it, "It is unquestionable that this attractive example will operate to draw numerous souls along the path of more complete service to the Church."

Edel Quinn, born in Ireland in 1907, was undoubtedly a "Heroine of the Apostolate." As a member of the Legion, she prayed, "Confer, O Lord, on us, who serve beneath the standard of Mary that fulness of faith in Thee and trust in her to which it is given to conquer the world." This book shows how completely her prayer was answered. Prevented by illness from entering a contemplative community, she gave herself whole-heartedly to the work of the Legion. In her fulness of faith she volunteered for the work of Legion Envoy, and in 1937 was sent to Central Africa. When she died there in 1944, Bishops, priests, religious and laity were to witness to the success of her mission.

The story of her travels in Kenya, Zanzibar, and Tanganyika, her success with whites and natives, her utter forgetfulness of self, her unflagging devotion despite her crippling sickness, make interesting reading. But of greater interest and inspiration is the very human personality sketched in these pages. She was a dedicated soul, but not a grim one. All who met her remarked on her spontaneity, her sense of humor, her unfailing good spirits. She had an Irish reserve about her religious feelings, and an innate shyness kept her from writing edifying phrases or giving spiritual advice. Without interest in singular devotions or panaceas, she nourished her spiritual life on her daily Mass and Communion, her rosary, the Gospels and a few standard ascetical works.

In describing Edel Quinn, Bishop Suenens has also written well of the Legion of Mary, and those who read this book may well agree with the Apostolic Delegate to Africa: "I like to think that the Legion is the nearest approach to the ideal of Catholic Action as fostered by the Holy Father." As presented by Bishop Suenens, the Legion of Mary makes "Catholic Action" and "The Apostolate" appealing and compelling words. *Edel Quinn* is a book to be read not only by members of the Legion of Mary, but by

all.—Denis Foudy, S.S., S.T.D., Kenmore, Wash.

The Nun, Saint Margaret Mary and the Sacred Heart, A Novel

by Margaret Trouncer

Sheed & Ward. New York, 1955
xv, pp. 295

THE most uncomfortable feature of this book is its title. In its foreword, Dom Columba Cary-Elwes, O.S.B., tells us: "Here for the first time is a complete life of St. Margaret Mary, giving the whole truth . . . The industry and accuracy of the author of this biography are remarkable." The author herself, on p. 189, as a reason for the inclusion of one incident, gently lectures the reader on ". . . the duty of the conscientious historian to tell the truth . . ."

Why then "A Novel"? Is the word *novel* a symbol for the significance of St. Margaret Mary's life or is it a device for sparing the twentieth-century reader seventeenth-century modes of expression? I hold no prejudice against novels nor for biographies, but when I use a saint's life for sermon material I definitely prefer the biography to the novel. Were I so to use this book, I would be uneasy as to whether the lessons I drew from incidents were legitimately drawn because I would have the slightest suspicion as to whether the incidents themselves

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occurred or occurred as they are related. Is it too suspicious a mind which fears that facts may be slightly tailored for the sake of edification; too mean a mind which wonders just when the historian's pen is dipped in the novelist's ink?

While Margaret Trouncer is not a Wilfred Ward, nor a Gheon, nor even a de Wohl, she is a competent craftsman. She is on intimate terms with St. Margaret Mary, and her sympathy with her subject colors the book. This is as it should be for it makes the saint come alive through the print. Undoubtedly the writer will win friends for her friend and for the Sacred Heart. As that is the purpose of the book, the book is a success.—Vincent T. Eaton, St. Charles College, Catonsville, Md.

Currente Calamo

Continued from page 18

tion is published at ten cents by the Grail at St. Meinrad, Indiana.

* * *

The 1955 Index to THE PRIEST, compiled by Joseph Sprug, is published as the back section in this issue. Heretofore the yearly index was published in a 16-page pamphlet. Making the index a part of the magazine gives it a wider distribution and consequently should be of more service to priests. The 10-year Index, in booklet form, is now available.

* * *

The Canon Law Digest annual supplement through 1954 is now available, according to word from the Bruce Publishing Co. of Milwaukee. Printed in looseleaf form, it contains the important canonical documents and decrees, replies and decisions issued from Rome during 1954.

Among the new material are a recent decision on "privilege of the faith" in dissolution of a non-sacramental marriage and a statement by the Holy Father on concelebration of the Mass. This is the second annual edition of the supplement. The looseleaf form permits filing of material numerically according to the canons. This allows collating of each new supplement with previous supplements.

* * *

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* * *

Someone asked us recently if the 72 disciples were priests and we were unable to answer just offhand. But our Dr. Newton tells us that at the time they were sent out to preach by Our Lord these gentlemen were certainly not priests. It is possible some of them later received Holy Orders. They were mentioned in the Rite of Ordination, he says, to illustrate how Christ chose men of faith and charity to assist Him in preaching —but, he adds, this does not, obviously, imply that they enjoyed the other powers of the priesthood.

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making asses out of ourselves when it is our fault; and, when it is their fault, they make asses out of us.

A friend of ours, an Abbot (or should we say an "Arch" Abbot?) slipped us a little clipping recently from his hometown paper. We will have to change names so as to avoid offense to a lot of good people in their grief — this concerns a funeral.

Anyway, the account narrated how Father Smith sang the Solemn Requiem assisted by *Mrs.* Jackson and *Mrs.* Jones as deacon and subdeacon. Lay participation with a vengeance, eh?

Oh well, in our own sacred pages we once quoted the Holy Father's Encyclical "against communion." So who are we to cast the first stone?

Correspondence

Helping The Altar Boys

THE experience of many missionaries testifies that the boys in a parish who are often the most neglectful of prayer, of preparation and thanksgiving for Holy Communion are the altar boys.

The altar boy easily learns to consider himself as a boy apart from the rest. In some ways he is. He has been chosen to serve the priest because he has given signs of special devotion. He is courteous and gentlemanly in his conduct, clean and respectable in his appearance. And sometimes the hope is entertained for him that he may

TO THE CLERGY

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graduate from altar boy to seminarian, and from seminarian to priest. In many cases this actually happens. But not nearly often enough.

Strange as it may sometimes seem, the vocation to the priesthood or the religious life that one believed to be there never develops. To the amazement of the priest and Sisters, the lad who has spent a few years on the altar has gradually grown less devout and less reverential towards sacred things.

Just as we often find an appalling lack of zeal for the advancement of the interests of the Church among college graduates, especially among young women, we find often a spirit of indifference among Catholic men who were once our altar boys. Certainly our best men should be those who in youth were closest to the priest and nearest to the altar.

Several Causes

Can we cite any reasons why the contrary is the case? Yes, there are several reasons.

I believe the chief reason for lack of devotion among altar boys is that the pastor seldom takes any particular interest in their spiritual welfare. A glaring instance of this neglect, which occurs in ninety parishes out of a hundred, is this: There is no place in the altar boys' sacristy where he may kneel down and say his prayers. He is forbidden to go to the priests' sacristy until time for serving Mass—and he has nothing to do but stand around at the door of

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the altar boys' sacristy and talk and laugh with his companions.

I have been giving missions for forty years, and the number of pastors I could count on the fingers of one hand who have provided proper accommodations for altar boys to say their prayers as they prepare for Mass. I have often wondered at it, and spoken about it. The surprise it has caused to some pastors has awakened them and they have prepared a little oratory in the sacristy, placed a few books in the pews, and have made it an absolute requirement that there be no talking in either sacristy; that the altar boy spend at least five minutes before Mass kneeling in one of the pews in his sacristy, and make at least five minutes preparation before serving Mass.

The priest can easily check on this if he himself is at his prie-dieu a half hour or at least fifteen minutes before Mass.

Thousands of our altar boys never remain a moment after Mass is over. They throw off cassock and surplice and hurry out of the church. This should not be. Our Sisters keep the rest of the children after Mass for a few moments of thanksgiving. Why should the altar boys be forgotten in this regard? I have known Sisters who required the lads to kneel before the altar, clothed in cassock and surplice, and stay there until the entire classes of children were dismissed. Surely this practice should be highly commended.

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On Clerical Garb

PERHAPS one of the most useful purposes your magazine serves is as a sounding board or forum for clerical ideas. I enjoy very much the exchange of letters from various parts of the United States. Keep up the good work. I have never yet taken part in these clerical debates, but I cannot resist the temptation to add a

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word to the correspondence "pro and con" on clerical garb. Don't know whether this is worth while printing but here goes:

It's not surprising to find that objections to a summer substitute for the clerical collar should come from our northern neighbors in Buffalo and Minnesota. Being from the more tropical part of the U. S., and I mean tropical, I can well appreciate the desire for a summer substitute to the Roman collar. It appears obvious that the padre from Buffalo has no experience with our summers, and has never put in a busy day of parish work south of the Mason-Dixon Line.

He appears to think, or at least he argues, that the clerical garb was devised more as a penance than as a uniform. It seems to me that the Roman collar and rabbi form the distinctive uniform of the American clergy. In many other parts of the world our American clerical garb is unknown, and I might say foreign. Once in Rome and another time in Madrid I was mildly surprised to find myself mistaken for a Protestant minister because of my Roman collar. The clergy in Germany, I recall, at least in some places use a dark suit and black tie. Perhaps the Buffalo priest is not aware of the fact that we have no monopoly on the Roman collar and that it is not uncommon these days in certain parts of the country to see a minister dressed exactly like a priest. I recall going once to the Notre Dame-Southern Methodist game in Dallas, Texas, in 1949 or 1950. It was a jolt to me to see quite a number of sharply dressed clerics in Roman collar and rabbi wearing

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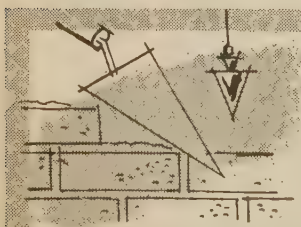

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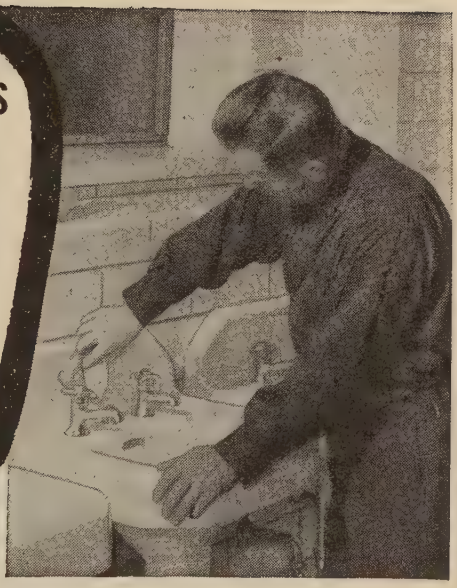

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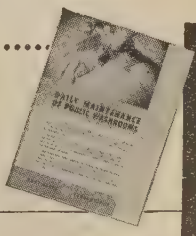

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If the black suit and Roman collar, which I might say I like very much most of the year, is a clerical uniform, then why not have a summer version of the uniform like the Military, Police, etc.? The main thing is that the uniform identify the individual as a priest of God and that it be recognized as such by the laity. This is a matter of custom and locality. I wonder if the Buffalo priest would recommend doing away with air conditioning in rectories as a means of penance. It seems to me that the temperature down here in the summer is penance enough for anyone and there are plenty of other opportunities for self-sacrifice for priests. To the Minneapolis blackrobe I might say that sometime back the Holy Father suggested some change in the garb of nuns. But God forbid that I should discuss that subject. However, we could hardly accuse the Holy Father of being "modernistic" because he suggested some sensible change. "Proficimus more irretenti."

If changes are worth while, then for Heaven's sake let's have them, even at the sacrifice of traditional garb. Clothes began with Adam and Eve after the Fall and were intended to cover up their shame rather than as a penance, so let's not make clothing a penance, especially in the heat of the tropics.

Another Cleric

Catholic Information Service

A CATHOLIC Information Service is being planned to spread the knowledge of our

religion to our fellow country-men in this land of the cocoanut-palm. Many schemes are working on these lines in many parts of the world. Here in Malabar we have a successful Mission among the Pulayas, a depressed class in Chirakkal, North Malabar; and much is being done for them. But for the educated classes nothing has been started as yet.

By the Catholic Information Service we intend spreading leaflets in Malayalam (the language of Malabar) and in English. For Malayalam leaflets we wish to translate and adapt the ones already existing. We will therefore be grateful for any leaflets which will serve this purpose, especially if they are graded courses of instruction.

We wish to have a show-room, where we could exhibit pictures which illustrate the points we intend teaching the people. We will therefore be grateful for large size pictures of the Catechism and of other Catholic subjects.

We wish to have a good library. In the beginning a good supply of pertinent leaflets and pamphlets will be urgently needed. But other books which explain the different aspects of the Catholic Church and give positive explanation of Catholic doctrine will be the next requirements. Books of apologetic and controversial subjects will also be very necessary for removing prejudices. Can you help us?

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Restitution To The Poor

FATHER Gerald Feeley's letter in your Correspondence section of the September 1955, issue of THE PRIEST (p. 756 ff.) was very interesting to me, all the more so because the Society of the Divine Savior has recently received a new mission field in Tanganyika, Africa, from which country Father Feeley writes, and has sent six Salvatorians there to take part in the reaping of a field that is ripe for the harvest.

Father Feeley is seeking some enlightenment as regards whether or not restitution must really be made to the poor or to pious causes by a possessor in bad faith when the owner of the goods is unknown.

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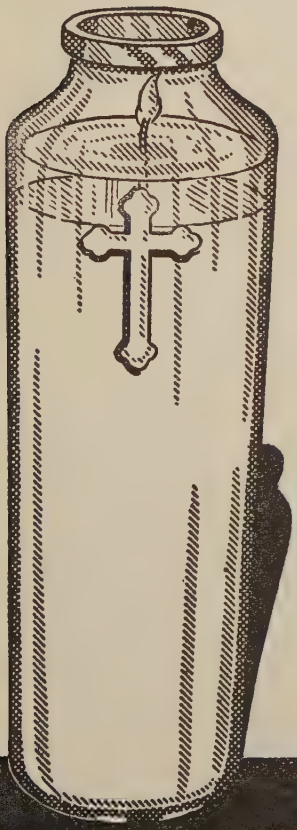

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Correspondence

His learned remarks made me wonder again just why in such a case restitution must be made to the poor or to pious causes. While wondering I happened to receive my copy of the October, 1955, issue of *The Irish Ecclesiastical Record.* And lo and behold! there was in it an answer about restitution to the poor, given by that keen theologian J. McCarthy, who handles so skillfully the theology *Notes and Queries.*

To condense, he says that the obligation to make restitution to the poor or to pious causes is, according to general agreement, an obligation of strict justice, and that the source of this obligation basically derives from the natural law, while what might be called the details are determined by positive law.

When a person unjustly holds the property of another, strict justice is violated. A disequilibrium is set up. The unjust possessor has too much, the true owner has too little. It is clearly a matter of natural law that the unjust possessor be deprived of the property. He has no right to it. He has sinned in taking it. He would equally sin in keeping it, doing an injury not merely to the owner but also the common good. So he must give the property away.

But since the true owner is unknown, it should be given to the poor or to pious causes because (a) such might be presumed to be the wish of the true owner and (b) to contribute to the common welfare would repair the injury inflicted in the common good by the injustice committed.

As regards positive law, says

Father McCarthy, those guilty of usury or simony were bound by ecclesiastical law to restore their illgotten gains to the poor or to pious causes.

These reasons do not give any *particular* poor or pious causes a strict right.—I hope I have not condensed too much.

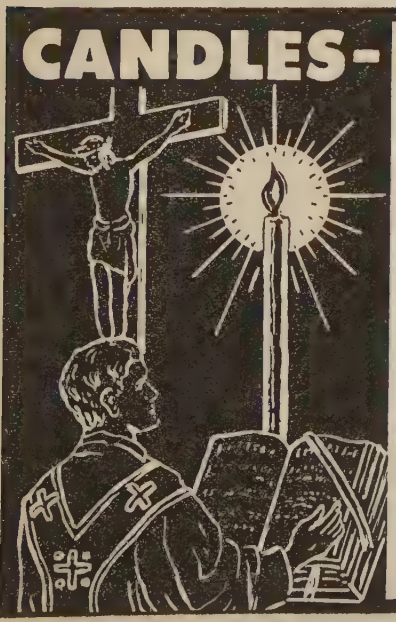
Cordially yours in the Savior,
Winfrid Herbst, S.D.S.
Divine Savior Seminary
Lanham, Maryland

Cemetery Lamps: A Superstition?

SOME of the candle companies put out a 7-day light very similar to the sanctuary lamp with a cover on same and a base that has a steel rod that can be pushed into the ground so that the light will burn on a grave. Our company has consistently refused to stock this item, but we are receiving more and more inquiries for it.

To me it seems to be a superstitious Indian custom. In whose honor is the light being burned? Is there a veneration of the body buried in that grave? Would it not be better for people to light a votive candle before some shrine and say a prayer, or spend the money to have Masses said for the deceased? These lamps sell at $8.00 upward.

I think that they are an invitation to vandalism, a nuisance to cutting grass, and if this custom



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Correspondence

grows, some of our cemeteries will look as though a trench is being dug through them.

I believe that diocesan superintendants should forbid the use of these cemetery lights before this ridiculous practice becomes more prevalent.

Yours very truly,
Church Goods Dealer

Rubrics vs. 'Hobbies'

IN the November issue under "People Love To Sing" great wonderment is expressed over the fact that people don't sing; and some of the blame is put on the lack of a good hymnal. Over and above what the Church desires in regard to the people singing their part in a High Mass, why *should* the people sing? Maybe they don't want to as much as some campaigners think. This desire to hear people sing, to sell hymns and hymnals, can even go so far that High Masses are set aside (High Masses where the people can and do sing the Ordinary) for the sake of singing hymns during Mass! Is this giving the people the Liturgy as the Church wants? I think (in further reply to the above item in THE PRIEST) that Germany can keep its Sing-Mass; that wasn't the Liturgy either. If priests would study their rubrics more and their hobbies less, we wouldn't have to worry about such retrogressions to hymn-singing in the name of better Liturgy.

Sincerely,
Timon Cook, O.F.M.
St. Clement Church
Cincinnati

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